





John C. ...
ANGELIC WISDOM

CONCERNING

THE DIVINE PROVIDENCE.

BY EMANUEL SWEDENBORG.

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ORIGINALLY PUBLISHED IN LATIN AT AMSTERDAM IN 1764.

SECOND AMERICAN EDITION.

A NEW TRANSLATION.

BOSTON:

PUBLISHED FOR THE NEW CHURCH PRINTING SOCIETY,
BY OTIS CLAPP,
121 WASHINGTON STREET.

1840.

BLH

STEREOTYPED BY
GEO. A. & J. CURTIS,
NEW-ENGLAND TYPE AND STEREOTYPE FOUNDRY,
66 Congress St., Boston.

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ANGELIC WISDOM

CONCERNING

THE DIVINE PROVIDENCE.

THAT THE DIVINE PROVIDENCE IS THE GOVERNMENT OF THE
DIVINE LOVE AND DIVINE WISDOM OF THE LORD.

1. THAT it may be understood what the Divine Providence is, and that it is the government of the Divine Love and Divine Wisdom of the Lord, it is important that the things should be known which have been before said and shown concerning the Divine Love and Divine Wisdom in the treatise upon them, which are the following: That in the Lord, the Divine Love is of the Divine Wisdom, and the Divine Wisdom of the Divine Love, n. 34 to 39. That the Divine Love and Divine Wisdom cannot but be and exist in other things created from themselves, n. 47 to 51. That all things of the universe were created by the Divine Love and Divine Wisdom, n. 52, 53, 151 to 156. That all things of the universe are recipients of the Divine Love and Divine Wisdom, n. 54 to 60. That the Lord appears before the angels as a sun, and that the heat thence proceeding is love, and the light thence proceeding is wisdom, n. 83 to 88, 89 to 92, 93 to 98, 296 to 301. That the Divine Love and Divine Wisdom, which proceed from the Lord, make one, n. 99 to 102. That the Lord from eternity, who is Jehovah, created the universe and all

things of it from Himself, and not from nothing, n. 282 to 284, 290 to 295. These are in the treatise which is called *Angelic Wisdom concerning the DIVINE LOVE AND DIVINE WISDOM*.

2. From these things, compared with those which were described concerning creation in that treatise, it may indeed be evident, that the government of the Divine Love and Divine Wisdom of the Lord is what is called the Divine Providence; but, because creation was there treated of, and not the preservation of the state of things after creation, and this is the government of the Lord, therefore this is now to be here treated of: but in this chapter, concerning the preservation of the union of the Divine Love and Divine Wisdom, or of the Divine Good and Divine Truth, in the things which were created; which is to be spoken of in this order. I. That the universe, with each and every thing of it, was created from the Divine Love by the Divine Wisdom. II. That the Divine Love and Divine Wisdom proceed as one from the Lord. III. That this one is in a certain image in every created thing. IV. That it is of the Divine Providence, that every created thing, in general and in particular, is such a one; and if it is not, that it should become so. V. That the good of love is not good any farther than as it is united to the truth of wisdom; and that the truth of wisdom is not truth any farther than as it is united to the good of love. VI. That the good of love not united to the truth of wisdom is not good in itself, but that it is apparent good; and that the truth of wisdom not united to the good of love is not truth in itself, but that it is apparent truth. VII. That the Lord does not suffer that anything should be divided; wherefore it must either be in good, and at the same time in truth, or it must be in evil, and at the same time in falsity. VIII. That that which is in good, and at the same time in truth, is something; and that that which is in evil, and at the same time in falsity, is not anything. IX. That the Divine Providence of the Lord

causes that evil, and at the same time falsity, may serve for equilibrium, for relation, for purification, and thus for the conjunction of good and truth in others.

3. I. *That the universe, with each and every thing of it, was created from the Divine Love by the Divine Wisdom.* That the Lord from eternity, who is Jehovah, is as to essence Divine Love and Divine Wisdom, and that He created the universe, and all things of it, from Himself, was demonstrated in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM: thence this follows, that the universe, with each and every thing of it, was created from the Divine Love by the Divine Wisdom. In the forementioned treatise it was also demonstrated, that love without wisdom cannot do anything, nor wisdom anything without love; for love without wisdom, or will without understanding, cannot think anything; yea, cannot see and feel anything, nor speak anything; wherefore, neither can love without wisdom, or will without understanding, do anything: just so, wisdom without love, or understanding without will, cannot think anything, nor can it see and feel anything; yea, neither can it speak anything; wherefore, wisdom without love, or understanding without will, cannot do anything; for if love is taken away from them, there is no longer any willing, thus there is not any acting. Since the case is such with man when he is doing anything, much more was it the case with God, who is love itself, and wisdom itself, when he created and made the universe and all things of it. That the universe, with each and every thing of it, was created from the Divine Love by the Divine Wisdom, may be confirmed from all things presented to the sight in the world: take only some object in particular, and survey it from some wisdom, and you will be confirmed: take a tree, or its seed, or its fruit, or its flower, or its leaf, and collect wisdom with yourself, and inspect it with a fine microscope, and you will see wonders; and the interiors, which you do not see, are more wonderful

still. Observe the order in its progression; how the tree grows from the seed even to new seed; and weigh whether in the whole progression there is not the continual effort of propagating itself farther; for the last thing to which it tends is seed, in which is its prolific principle anew: if then you wish also to think spiritually, and this you can do if you wish, will you not see wisdom in it? and still, if you wish so far to think spiritually, that this is not from the seed, nor from the sun of the world, which is pure fire, but that it is in the seed from God the creator, who has infinite wisdom; and that it was so, not only then when it was created, but also that it is so continually afterwards; for sustentation is perpetual creation, as subsistence is perpetual existence: this is like as if you take away will from act, work ceases; or if from speech you take away thought, speech ceases; or if from motion you take away endeavor, motion ceases; in a word, if from the effect you take away the cause, the effect perishes, and so on. On every such created thing indeed is bestowed power, but power does not do anything of itself, but from him who bestowed the power. Inspect also some other subject upon earth; as a silkworm, a bee, or other animalcule, and survey it first naturally, and afterwards rationally, and at length spiritually; and then, if you can think deeply, you will be astonished at everything; and if you admit wisdom to speak in you, you will say in astonishment, who does not see the Divine in these things? all things are of the Divine Wisdom. Still more, if you look at the uses of all things which were created, how they succeed in their order even to man, and from man to the Creator from whom they are; and that upon the conjunction of the Creator with man hangs the connexion of all things, and if you are willing to acknowledge it, the preservation of all things. That the Divine Love created all things, but nothing without the Divine Wisdom, will be seen in what follows.

4. II. *That the Divine Love and Divine Wisdom proceed as one from the Lord.* This is manifest also

from those things which were demonstrated in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, especially from these things there: That to be and to exist in the Lord are distinctly one, n. 14 to 17. That in the Lord, infinite things are distinctly one, n. 17 to 22. That the Divine Love is of the Divine Wisdom, and the Divine Wisdom of the Divine Love, n. 34 to 39. • That love without a marriage with wisdom cannot do anything, n. 401 to 403. That love does nothing except in conjunction with wisdom, n. 409, 410. That spiritual heat and spiritual light, in proceeding from the Lord as a sun, make one, as the Divine Love and Divine Wisdom in the Lord are one, n. 99 to 132: from the things which were demonstrated in these places, the truth of this thing is manifest. But because it is not known how two things distinct in themselves can act as one, I choose here to show, that a one without a form is not given, but that form itself makes a one; next, that a form makes so much the more perfect a one, as those things which enter into the form are distinctly other, and yet united. *That a one without a form is not given, but that form itself makes a one*: Every one who thinks with intentness of mind, may clearly see that a one without a form is not given; and if it is given, that it is a form: for whatever exists, derives from form that which is called quality, and that too which is called predicate, also that which is called change of state, and also that which is called relative, and other like things; wherefore, that which is not in a form is not of any affection, and what is not of any affection is also of no reality: form itself gives all these things; and because all things which are in a form, if the form is perfect, mutually regard each other, as link does link in a chain, therefore it follows that form itself makes a one, and thus a subject, concerning which can be predicated quality, state, affection, thus anything, according to the perfection of the form. Such a one is everything which is viewed with the eyes in the world, and such a one also is everything which

is not viewed with the eyes, whether it is in interior nature or in the spiritual world: such a one is man, and such a one is human society; and such a one is the church, also the universal angelic heaven before the Lord; in a word, such a one is the created universe, not only in general, but also in every particular. As things all and each are forms, it must be that He who created all things is form itself, and that from form itself are all things which were created in forms: this is therefore what was demonstrated in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, as, That the Divine Love and Divine Wisdom is substance, and that it is form, n. 40 to 43. That the Divine Love and Divine Wisdom is form in itself, thus the very and the only, n. 44 to 46. That the Divine Love and Divine Wisdom in the Lord are one, n. 14 to 17, n. 18 to 22. And that they proceed as one from the Lord, n. 99 to 102, and elsewhere. *That a form makes so much the more perfect a one, as those things which enter into the form are distinctly other, and yet united:* This falls with difficulty into the understanding, unless elevated, since the appearance is, that a form cannot otherwise make a one, than by semblances of the equality of those things which constitute the form: concerning this thing I have very often spoken with the angels, who said that this is an arcanum which the wise of them perceive clearly, but the less wise obscurely; but that it is truth, that a form is so much the more perfect as the things that make it are distinctly other, but still united in a onefold manner: they confirmed it by the societies in the heavens, which, taken together, constitute the form of heaven; and by the angels of each society, that the more distinctly any one is his own, thus free, and so loves his consociates as from himself and his own affection, the more perfect is the form of the society: they also illustrated it by the marriage of good and truth, that the more distinctly they are two, the more perfectly they can make a one: in like manner love and wisdom; and that what is not dis-

inct is confused, from which all imperfection of form results. But how things perfectly distinct are united, and thus make a one, they also confirmed by many things; especially by the things which are in man, where innumerable things are thus distinct, and yet united; distinct by coverings, and united by ligaments: and that it is the like with love and all things of it, and with wisdom and all things of it; which are not otherwise perceived than as a one. More concerning these things may be seen in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 14 to 22, and in the work concerning HEAVEN AND HELL, n. 56 and 489. This is adduced, because it is of angelic wisdom.

5. III. *That this one is in a certain image in every created thing.* That the Divine Love and Divine Wisdom, which in the Lord are one, and proceed as one from Him, are in a certain image in every created thing, may be evident from the things which were demonstrated in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM throughout, and especially from those which are therein, n. 47 to 51, 54 to 60, 282 to 284, 290 to 295, 316 to 318, 319 to 326, 349 to 457; in which places it was shown, that the Divine is in every created thing, because God the creator, who is the Lord from eternity, produced from Himself the sun of the spiritual world, and by that sun all things of the universe; consequently that that sun, which is from the Lord and wherein the Lord is, is not only the first substance, but also the only one from which all things are: and because it is the only substance, it follows that it is in every created thing, but in infinite variety according to uses. Now because in the Lord is Divine Love and Divine Wisdom, and in the sun from Him divine fire and divine splendor, and from the sun spiritual heat and spiritual light, and these two make one, it follows that this one is in a certain image in every created thing. Hence it is, that all things which are in the universe have relation to good and truth, yea, to their conjunction; or, what is the same, that

all things in the universe have relation to love and wisdom, and to their conjunction; for good is of love and truth is of wisdom: for love calls all its own, good; and wisdom calls all its own, truth. That there is a conjunction of these in every created thing, will be seen in what follows.

6. It is acknowledged by many, that there is an only substance, which is also the first, from which all things are; but of what quality that substance is, is not known: it is believed that it is so simple that nothing is more simple; and that it may be likened to a point, which is of no dimension; and that from infinity of such the forms of dimension existed: but this is a fallacy, arising from the idea of space; for from this idea there appears such a least thing: but still the truth is, that the more simple and pure anything is, so much the more and the fuller it is; which is the cause that the more interiorly any object is viewed, so much the more wonderful, perfect, and beautiful things are beheld therein; and thus that in the first substance are the most wonderful, perfect, and beautiful of all things. That it is so, is because the first substance is from the spiritual sun, which, as was said, is from the Lord, and in which the Lord is; thus that sun itself is the only substance, which, because it is not in space, is the all in all, and in the greatest and least things of the created universe. Since that sun is the first and only substance, from which all things are, it follows that in it are infinitely more things than what can appear in the substances thence originating, which are called substantiates and at length matters: that the former cannot appear in the latter, is because they descend from that sun by degrees of a double kind, according to which all perfections decrease: hence it is, that, as was said above, the more interiorly anything is viewed, so much the more wonderful, perfect, and beautiful things are beheld. These things are said, that it may be confirmed that the Divine is in a certain image in every created thing; but that it is less and less apparent in descend-

ing through the degrees; and still less when the lower degree, separated from the higher degree by a closing, is blocked up with terrestrial matters. But these things cannot but seem obscure, unless the things are read and understood, which, in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, were demonstrated concerning the spiritual sun, n. 53 to 172; concerning degrees, n. 173 to 281; and concerning the creation of the universe, n. 282 to 357.

7. IV. *That it is of the Divine Providence, that every created thing, in general and in particular, is such a one; and if it is not, that it should become so;* that is, that in every created thing there is something from the Divine Love and at the same time from the Divine Wisdom; or, what is the same, that in every created thing there is good and truth, or the conjunction of good and truth: since good is of love and truth is of wisdom, as was said above, n. 5; therefore in the following pages throughout, instead of love and wisdom will be said good and truth; and instead of the union of love and wisdom, the marriage of good and truth.

8. From the preceding article it is manifest, that the Divine Love and Divine Wisdom, which are one in the Lord, and proceed as one from the Lord, are in a certain image in everything created by Him: now too something shall be said in particular concerning that one, or union, which is called the marriage of good and truth. That marriage is, I. In the Lord Himself; for, as was said, the Divine Love and Divine Wisdom are one in Him. II. It is from the Lord, for, in everything which proceeds from Him, love and wisdom are entirely united; these two proceed from the Lord as a sun, the Divine Love as heat, and the Divine Wisdom as light. III. They are indeed received by the angels as two, but are united in them by the Lord: the like happens with the men of the church. IV. It is from the influx of love and wisdom as one from the Lord with the angels of heaven and with the men of the church, and from the reception of them

by angels and men, that the Lord is called in the Word bridegroom and husband, and heaven and the church, bride and wife. V. As far therefore as heaven and the church in general, and an angel of heaven and a man of the church in particular, is in that union, or in the marriage of good and truth, so far they are an image and likeness of the Lord; since these two in the Lord are one, yea, are the Lord. VI. Love and wisdom in heaven and the church in general, and in an angel of heaven and a man of the church, are one, when the will and the understanding, thus when good and truth, make one; or, what is the same, when charity and faith make one; or, what is still the same, when doctrine from the Word and a life according to it make one. VII. But how these two make one in man and in all things of him, was shown in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, in part fifth, where it treats concerning the creation of man, and especially concerning the correspondence of the will and the understanding with the heart and lungs, from n. 385 to 432.

9. But how they make one in those things which are below or out of man, as well in those which are in the animal kingdom as in the vegetable kingdom, will be said in what follows throughout; to which these three things are to be premised: FIRST, That in the universe, and in each and every thing of it, which were created by the Lord, was the marriage of good and truth: SECONDLY, That that marriage after creation was separated with man: THIRDLY, That it is of the Divine Providence that what was separated should be made one, and thus that the marriage of good and truth should be restored. These three were confirmed by many things in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, wherefore there is no need to confirm them farther: every one may also see from reason, that while the marriage of good and truth had been from creation in every created thing, and while this was afterwards separated, the Lord operates continually that it should be restored; consequently, that

its restoration, and thence the conjunction of the created universe with the Lord through man, is of the Divine Providence.

10. V. *That the good of love is not good any farther than as it is united to the truth of wisdom, and that the truth of wisdom is not true any farther than as it is united to the good of love.* Good and truth draw this from their origin: good in its origin is in the Lord; in like manner, truth; because the Lord is good itself and truth itself, and these two in Him are one: hence it is, that the good with the angels of heaven and the men of the earth is not good in itself, except as it is united to truth; and that the truth is not truth in itself, except as it is united to good. That every good and every truth is from the Lord, is known; hence, because good makes one with truth, and truth with good, it follows that, in order that good may be good in itself, and truth be truth in itself, they should make one in a recipient, who is an angel of heaven and a man of the earth.

11. It is indeed known, that all things in the universe have relation to good and truth, because by good is understood that which universally comprehends and involves all things of love, and by truth is understood that which universally comprehends and involves all things of wisdom; but it is not as yet known, that good is not anything unless united to truth, and that truth is not anything unless united to good: it appears indeed as if good was something without truth, and that truth is something without good; but still they are not: for love, all things of which are called good, is the being of a thing; and wisdom, all things of which are called truths, is the existing of a thing from that being, as was shown in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 14 to 16: wherefore, as being without existing is not anything, nor existing without being; so good without truth, and truth without good, is not anything. In like manner, what is good without relation to something? can it be called good? for it is of

no affection and of no perception : it, together with the good which affects, and which gives itself to be perceived and to be felt, has relation to truth, because to that which is in the understanding : say to any one nakedly good, and not, this or that is good ; is good anything ? but from this or that, which is perceived as one with good, it is something : this is nowhere else united to good but in the understanding, and everything of the understanding has relation to truth. It is the like with willing ; willing, without knowing, perceiving and thinking what man wills, is not anything ; but together with these, it is something : all willing is of love, and has relation to good ; and all knowing, perceiving and thinking is of the understanding, and has relation to truth : hence it is manifest, that willing is not anything, but that willing this or that is something. It is the like with every use, because use is good : use, unless it be determined to something, with which it may be one, is not use, thus is not anything : use derives its something from the understanding, and that which is thence conjoined or adjoined to use has relation to truth : from it use derives its quality. From these few things it may be evident that good without truth is not anything, thus that neither is truth without good anything. It is said that good with truth and truth with good are something ; hence it follows, that evil with falsity and falsity with evil are not anything, for the latter are opposite to the former ; and opposite destroys, here destroys the something : but this subject will be treated of in what follows.

12. But there is given the marriage of good and truth in the cause, and there is given the marriage of good and truth from the cause in the effect : the marriage of good and truth in the cause, is the marriage of the will and the understanding, or of love and wisdom : in everything which man wills and thinks, and which he thence concludes and intends, is this marriage : this marriage enters the effect and makes it ; but in effecting they appear two distinct things, because

the simultaneous then makes the successive; as when man wills and thinks to be fed, clothed, housed, to do business or work, to enjoy society, he then first wills and thinks or concludes and intends it at the same time; but when he has determined them into effects, then one succeeds after the other; but still, in will and thought, they continually make one: uses in those effects are of love or good; mediums to uses are of the understanding or truth. These generals each one may confirm by particulars, provided he distinctly perceives what has relation to the good of love and what to the truth of wisdom; and distinctly how it has relation in the cause, and how in the effect.

13. It has many times been said, that love makes the life of man; but it is not meant love separate from wisdom, or good from truth in the cause; because love separate or good separate is not anything; wherefore the love which makes the inmost life of man, which is from the Lord, is love and wisdom together: also the love which makes the life of man as far as he is a recipient, is not love separate in the cause, but in the effect; for love cannot be understood without its quality, and its quality is wisdom: quality or wisdom cannot be given but from its being, which is love; hence it is, that they are one: in like manner good and truth. Now because truth is from good, as wisdom is from love, therefore both taken together are called love or good; for love in its form is wisdom, and good in its form is truth: from form, and from nothing else, is all quality. From these things it may now be evident, that good is not good a whit farther than as it is united to its truth, and that truth is not truth a whit farther than as it is united to its good.

14. VI. *That the good of love not united to the truth of wisdom is not good in itself, but that it is apparent good; and that the truth of wisdom not united to the good of love is not truth in itself, but that it is apparent truth.* The truth is, that not any good is given which is good in itself, unless it is united to its truth; nor any truth which is truth in itself, unless it is united

to its good : but yet there is given good separate from truth, and truth separate from good : this is given with hypocrites and flatterers, with whatever ones are evil, and with those who are in natural good and in no spiritual good : the former and the latter can do good to the church, to the country, to society, to a fellow-citizen, to the needy, to the poor, to widows and to orphans ; and they can also understand truths, from understanding think them, and from thought speak and teach them ; but yet these goods and truths are not interiorly, thus not in themselves, goods and truths with them ; but are exteriorly goods and truths, thus only appearances ; for they are only for the sake of themselves and the world, and not for the sake of good itself and truth itself, consequently not from good and truth ; wherefore they are of the mouth and body only, and not of the heart ; and may be compared to gold and silver overlaid upon drosses, or upon rotten wood, or upon dung ; and the truths when uttered may be compared to a puff of breath which is dissipated, or to a fatuous light which vanishes ; which still appear outwardly as genuine : but they appear such with them, yet may still appear otherwise with those hearing and receiving, who do not know this ; for the external affects every one according to his internal ; for truth, from whatever mouth it is uttered, enters into the hearing of another, and is received by the mind according to his state and quality. With those who are in natural good hereditarily, and in no spiritual good, the thing is nearly the same ; for the internal of every good and every truth is spiritual, and this dispels evils and falsities, but the natural alone favors them ; and to favor evils and falsities, and to do good, does not agree.

15. That good can be separated from truth and truth from good, and when it is separated, still appears as good and truth, is because man has the faculty of acting, which is called liberty, and the faculty of understanding, which is called rationality : from the abuse of these faculties it is, that a man can appear

in externals other than as he is in internals; and on this account that an evil one can do good and speak truth, or that a devil can counterfeit an angel of light. But on this subject, the following may be seen in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM: That the origin of evil is from the abuse of the faculties which are proper to man, and are called rationality and liberty, n. 264 to 270. That these two faculties are with the evil as well as with the good, n. 425. That love without a marriage with wisdom, or good without a marriage with truth, cannot do anything, n. 401. That love does nothing, except in conjunction with wisdom or the understanding, n. 409. That love conjoins itself to wisdom or to the understanding, and causes that wisdom or the understanding should be reciprocally conjoined, n. 410, 411, 412. That wisdom or the understanding, from the power given to it by love, can be elevated, and perceive the things which are of light from heaven, and receive them, n. 413. That love can be similarly elevated, and receive the things which are of heat from heaven, if it loves its spouse wisdom in that degree, n. 414, 415. That otherwise love draws back wisdom or the understanding from its elevation, that it may act as one with itself, n. 416 to 418. That love is purified in the understanding, if they are elevated together, n. 419 to 421. That love purified by wisdom in the understanding becomes spiritual and celestial, but that love defiled in the understanding becomes sensual and corporeal, n. 422 to 424. That it is the like with charity and faith and their conjunction, as it is with love and wisdom and their conjunction, n. 427 to 430. What charity in the heavens is, n. 431.

16. VII. *That the Lord does not suffer that anything should be divided, wherefore it must either be in good and at the same time in truth, or it must be in evil and at the same time in falsity.* The Divine Providence of the Lord especially has for end and operates, that man should be in good and at the same time in truth; for thus he is his own good or his own love,

and also his own truth and his own wisdom; for thereby man is man, for he is then an image of the Lord: but because man, while he lives in the world, can be in good and at the same time in the false, also in evil and at the same time in truth, yea, be in evil and at the same time in good, thus as it were double, and this division destroys that image, and thus man; therefore the Divine Providence of the Lord has in view, in each and all things of it, that this division may not be: and because it is more conducive to man that he should be in evil and at the same time in falsity than that he should be in good and at the same time in evil, therefore the Lord permits it, not as willing, but as not being able to resist, for the sake of the end, which is salvation. The reason that man can be in evil and at the same time in truth, and that the Lord cannot resist for the sake of the end which is salvation, is because man's understanding can be elevated into the light of wisdom, and see truths, or acknowledge them when he hears them, his love remaining below; for thus man can in understanding be in heaven, but in love in hell; and to be such, cannot be denied to man, because from him cannot be taken away the two faculties by which he is man, and is distinguished from the beasts, and by which alone he can be regenerated and thus saved, which are rationality and liberty; for by them man can act according to wisdom, and also act according to a love not of wisdom, and can from wisdom above see love beneath; so too the thoughts, intentions, affections, thus the evils and falsities, also the goods and truths of his life and doctrine, without the knowledge and acknowledgment of which in himself, he cannot be reformed. Concerning these two faculties it was spoken above, and in the following, more will be said. This is the cause that man can be in good and at the same time in truth, also in evil and at the same time in falsity, and also in them alternately.

17. Into the one or the other conjunction or union, that is, of good and truth, or of evil and falsity, man

can hardly come in the world; for as long as he lives there, he is held in a state of reformation or regeneration; but into one or the other every man comes after death, because he then can no longer be reformed and regenerated: he then remains as his life in the world, that is, as his reigning love had been; wherefore, if a life of the love of evil had been his, every truth which he had procured to himself in the world from a master, from preaching, or from the Word, is taken away; which being taken away, he imbibes the falsity agreeing with his evil, as a sponge does water; and the reverse: but if a life of the love of good had been his, every falsity which he had got in the world by hearing or reading, and had not confirmed with himself, is removed, and in its place is given the truth which agrees with his good. This is understood by these words of the Lord: "*Take from him the talent, and give to him that hath ten talents; for to every one that hath it shall be given, that he may abound; but from him who hath not, even what he hath shall be taken away.*" Matt. xxv. 28, 29; xiii. 12; Mark iv. 25; Luke viii. 18; xix. 24 to 26.

18. That every one after death must either be in good, and at the same time in truth, or in evil, and at the same time in falsity, is because good and evil cannot be conjoined, nor good and at the same time the falsity of evil, nor evil and at the same time the truth of good; for they are opposites, and opposites fight between themselves, until one destroys the other. They who are in evil and at the same time in good, are understood by these words of the Lord to the church of the Laodiceans in the Apocalypse: "*I know thy works, that thou art neither cold nor hot; O that thou wert cold or hot: but because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth,*" iii. 15, 16: also by these words of the Lord: "*No one can serve two lords, for either he will have the one in hatred and love the other, or will adhere to the one and neglect the other.*" Matt. vi. 24.

19. VIII. *That that which is in good, and at the*

same time in truth, is something, and that that which is in evil, and at the same time in falsity, is not anything. That that which is in good, and at the same time in truth, is something, may be seen above, n. 11; hence it follows, that evil, and at the same time falsity, is not anything. By not being anything, is understood that it has nothing of power and nothing of spiritual life: they who are in evil, and at the same time in falsity, who are all in hell, have power indeed among themselves; for an evil one can do evil, and also does evil in a thousand ways; but yet he cannot from evil do evil, except to the evil, but cannot do a whit of evil to the good; and if he does evil to the good, which is sometimes done, it is by conjunction with their evil: from this are temptations, which are infestations by the evil with them, and thence combats, by means of which the good can be liberated from their evils. Since the evil have nothing of power, therefore the universal hell before the Lord is not only in a manner as nothing, but is altogether nothing as to power: that it is so, I have seen confirmed by much experience. But this is wonderful, that all the evil believe themselves powerful, and that all the good believe themselves not powerful: the reason is, because the evil attribute all things to one's own power, and thus to craft and malice, and nothing to the Lord; but the good attribute nothing to one's own prudence, but all things to the Lord, who is omnipotent. That evil, and at the same time falsity, are not anything, is also because they have nothing of spiritual life; which is the cause that the life of the infernals is not called life, but death; wherefore, since every something is of life, there cannot be any something to death.

20. They who are in evil and at the same time in truths, may be compared to eagles that fly high; which, when their wings are taken away, fall down: for in like manner do men after death, when they have become spirits, who have understood truths, spoken them, and taught them, and yet have in no-

thing looked to God in their life: by their intellectuals they elevate themselves on high, and sometimes enter heaven, and counterfeit angels of light; but when the truths are taken away from them, and they are sent out, they fall down into hell. Eagles also signify men of rapine, who have intellectual sight; and wings signify spiritual truths. It was said that they are such who have in nothing looked to God in their life: by looking to God in the life, nothing else is understood, but thinking this or that evil to be sin against God, and therefore not doing it.

21. IX. *That the Divine Providence of the Lord causes that evil and at the same time falsity may serve for equilibrium, for relation, and for purification, and thus for the conjunction of good and truth in others.* From the foregoing it may be evident, that the Divine Providence of the Lord operates continually that with man good may be united to truth and truth to good, for the reason that that union is the church and is heaven; for that union is in the Lord, and is in all things which proceed from the Lord: from that union it is that heaven is called a marriage, and also the church; wherefore the kingdom of God in the Word is likened to a marriage: from that union it is that the Sabbath in the Israelitish church was the holiest thing of worship; for it signified that union: hence also it is, that in the Word, and in each and every thing of it, there is a marriage of good and truth; concerning which may be seen the Doctrine of the New Jerusalem concerning the SACRED SCRIPTURE, n. 80 to 90: the marriage of good and truth is from the marriage of the Lord with the church, and this from the marriage of love and wisdom in the Lord; for good is of love and truth is of wisdom. From these things it may be seen, that it is the perpetual object of the Divine Providence to unite good to truth and truth to good with man, for thus man is united to the Lord.

22. But because many have broken and do break this marriage, especially by the separation of faith from charity; for faith is of truth and truth is of faith,

and charity is of good and good is of charity; and thereby conjoin evil and falsity in themselves, and thus have become and do become opposed; yet it is provided by the Lord, that these may still serve for the conjunction of good and truth in others, by means of equilibrium, relation, and purification.

23. The conjunction of good and truth in others is provided by the Lord by means of EQUILIBRIUM between heaven and hell; for from hell is continually exhaled evil and at the same time falsity; but from heaven is continually exhaled good and at the same time truth: in this equilibrium every man is held, as long as he lives in the world; and thereby in the liberty of thinking, willing, speaking and doing, in which he can be reformed. Concerning this spiritual equilibrium, from which man has freedom, it may be seen in the work concerning HEAVEN AND HELL, n. 589 to 596, and 597 to 603.

24. The conjunction of good and truth is provided by the Lord by means of RELATION; for good is not known, what it is, except by relation to a less good, and by opposition to evil: all the perceptive and sensitive is from thence, because the quality of them is from thence; for thus all delight is perceived and felt from the less delightful and by means of the undelightful; all the beautiful from the less beautiful and by means of the unbeautiful; in like manner all good which is of love from the less good and by means of evil, and all truth which is of wisdom from the less true and by means of falsity: there must be variety in everything, from its greatest to its least; and since the variety is also in its opposite from the least to the greatest, and equilibrium intervenes, then there arises a relative according to degrees on both sides, and the perception and sensation of the thing either increases or is diminished. But it is to be known, that the opposite takes away and also exalts perceptions and sensations: it takes away when it commingles itself, and it exalts when it does not commingle itself; on which account the Lord exquisitely separates good

and evil with man, lest they should be commingled, as He separates heaven and hell.

25. The conjunction of good and truth with others is provided by the Lord by means of PURIFICATION, which is done in two ways, one by means of temptations and the other by means of fermentations. *Spiritual temptations* are nothing else but combats against evils and falsities, which are exhaled from hell, and affect: by means of them man is purified from evils and falsities, and good is conjoined to truth and truth to good with him. *Spiritual fermentations* take place in many ways, as well in the heavens as in the earths; but they are not known in the world, what they are, and how they take place; for there are evils and at the same time falsities, which being let into societies do the like as ferments put into meal and new wine, by means of which heterogeneous things are separated, and the homogeneous things are conjoined, and it becomes pure and clear: these things are what are understood by these words of the Lord: "*The kingdom of the heavens is like leaven [ferment,] which a woman taking hid in three measures of meal, until the whole was leavened [fermented.]*" Matt. xiii. 33, Luke xiii. 21.

26. These uses are provided by the Lord from the conjunction of evil and the false, which is with those who are in hell; for the kingdom of the Lord, which is not only over heaven, but also over hell, is a kingdom of uses; and the Providence of the Lord is, that there should not be any one or anything there, by which and through which use is not done.

THAT THE DIVINE PROVIDENCE OF THE LORD HAS FOR END
A HEAVEN FROM THE HUMAN RACE.

27. That heaven is not from any angels created from the beginning, and that hell is not from any devil who was created an angel of light and cast down from heaven, but that both heaven and hell are from

the human race, heaven from those who are in the love of good and thence in the understanding of truth, and hell from those who are in the love of evil and thence in the understanding of falsity, has been made known and attested to me by long-continued intercourse with angels and spirits; concerning which thing also may be seen the things which are shown in the work concerning HEAVEN AND HELL, n. 311 to 316; also those in the small work concerning the LAST JUDGMENT, n. 14 to 27; and in the CONTINUATION CONCERNING THE LAST JUDGMENT AND CONCERNING THE SPIRITUAL WORLD, from beginning to end. Now because heaven is from the human race, and heaven is dwelling with the Lord to eternity, it follows that the Lord had this as the end of creation; and because it was the end of creation, it is the end of His Divine Providence: the Lord did not create the universe for His own sake, but for the sake of those with whom He will be in heaven; for spiritual love is such, that it wishes to give its own to another; and as far as it can do this, it is in its being, in its peace, and in its blessedness: spiritual love derives this from the Divine Love of the Lord, which is infinitely such; from hence it follows that the Divine Love, and hence the Divine Providence, has for its end a heaven, which may consist of men made angels, and who are becoming angels; to whom He can give all the blessed and happy things which are of love and wisdom, and give them from Himself in them: nor can He do otherwise, because the image and likeness of Him is in them from creation; the image in them is wisdom, and the likeness in them is love, and the Lord in them is love united to wisdom and wisdom united to love; or, what is the same, is good united to truth and truth united to good; which union is treated of in the preceding article. But because it is not known what heaven is in general or with many, and what heaven is in particular or with any one, also what heaven is in the spiritual world and what heaven is in the natural world, and yet it is important to know this, because

it is the end of the Divine Providence, I wish to set it in some light, in this order. I. That heaven is conjunction with the Lord. II. That man from creation is such, that he can be more and more nearly conjoined to the Lord. III. That the more nearly man is conjoined to the Lord, the wiser he becomes. IV. That the more nearly man is conjoined to the Lord, the happier he becomes. V. That the more nearly man is conjoined to the Lord, the more distinctly he appears to himself that he is his own, and the more evidently he takes notice that he is the Lord's.

28. I. *That heaven is conjunction with the Lord.* Heaven is not heaven from the angels, but from the Lord; for the love and wisdom in which the angels are, and which make heaven, are not from them, but from the Lord; yea, are the Lord in them: and because love and wisdom are the Lord's, and are the Lord therein, and love and wisdom make their life, it is also manifest that their life is the Lord's, yea, the Lord: that they live from the Lord, the angels themselves confess; hence it may be evident, that heaven is conjunction with the Lord. Yet because there is given various conjunction with the Lord, and hence one has not the like heaven as another, it also follows, that heaven is according to conjunction with the Lord: that conjunction is more and more near, also more and more remote, will be seen in the following article. Something shall here be said concerning that conjunction, how it takes place, and what it is: there is conjunction of the Lord with the angels, and of the angels with the Lord, thus reciprocal: the Lord flows into the life's love of the angels, and the angels receive the Lord in wisdom, and by this in turn conjoin themselves to the Lord. But it is to be well known, that it appears to the angels as if they conjoin themselves to the Lord by wisdom, but still the Lord conjoins them to Himself by wisdom; for their wisdom is also from the Lord: it is the like, if it is said that the Lord conjoins Himself to the angels by good, and that the angels in turn conjoin themselves to the Lord by truth;

for all good is of love, and all truth is of wisdom. But because this reciprocal conjunction is an arcanum which few can understand unless it is explained, I will unfold it, as far as it can be done, by such things as are adequate to comprehension: In the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 404, 405, it was shown how love conjoins itself to wisdom; namely, by the affection of knowing from which is the affection of truth, and by the affection of understanding from which is the perception of truth, and by the affection of seeing that which is known and understood from which is thought: the Lord flows into all these affections, for they are derivations from the life's love of every one, and the angels receive that influx in the perception of truth, and in thought; for in these the influx appears to them, but not in the affections: now because perceptions and thoughts appear to the angels as if they were theirs, when yet they are from affections, which are from the Lord, therefore that appearance is, that the angels conjoin themselves reciprocally to the Lord, when yet the Lord conjoins them to Himself; for affection itself produces those [perceptions and thoughts,] for affection which is of love is the soul of them; for no one can perceive and think anything without affection, and every one perceives and thinks according to affection: from these things it is manifest that the reciprocal conjunction of the angels with the Lord is not from them, but as from them. Such too is the conjunction of the Lord with the church and of the church with the Lord, which is called the celestial and spiritual marriage.

29. All conjunction in the spiritual world is done by looking: when any one there thinks concerning another from an affection of speaking with him, the other becomes present on the spot; and one sees the other face to face: the like is done when any one thinks concerning another from an affection of love; but by this affection, conjunction takes place, but only presence takes place by the other: this is peculiar to the spiritual world: the reason is, because

all there are spiritual; it is otherwise in the natural world, in which all are material: in the natural world the like takes place with men in the affections and thoughts of their spirit; but because in the natural world there are spaces, but in the spiritual world spaces are only appearances, therefore in the latter world that takes place actually which takes place in the thought of any spirit. These things are said, that it may be known how the conjunction of the Lord with the angels takes place, and the apparent reciprocal [conjunction] of the angels with the Lord; for all the angels turn the face to the Lord, and the Lord looks at them in the forehead, and the angels look at the Lord with the eyes; the reason is, because the forehead corresponds to love and its affections, and the eyes correspond to wisdom and its perceptions: yet still the angels do not of themselves turn the face to the Lord, but the Lord turns them to Himself, and turns them by influx into their life's love, and by it enters into the perceptions and thoughts, and thus turns them round. There is such a circle of love to the thoughts, and from the thoughts to love from love, in all things of the human mind; which circle may be called the circle of life. Concerning these, some things may also be seen in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, as, That the angels constantly turn their face to the Lord, as a sun, n. 129 to 134. That all the interiors, as well of the mind as of the body of the angels, are in like manner turned to the Lord as a sun, n. 135 to 139. That every spirit, whatever he may be, in like manner turns himself to his reigning love, n. 140 to 145. That love conjoins itself to wisdom, and causes that wisdom should be reciprocally conjoined, n. 410 to 412. That the angels are in the Lord, and that the Lord is in them; and that, because the angels are recipients, the Lord alone is heaven, n. 113 to 118.

30. The Lord's heaven in the natural world is called the church, and an angel of this heaven is a man of the church who is conjoined to the Lord; he

also, after his departure from the world, becomes an angel of the spiritual heaven: from which it is manifest, that the like to what is said concerning the angelic heaven is to be understood concerning the human heaven, which is called the church. The reciprocal conjunction with the Lord, which makes heaven with man, is revealed by the Lord in these words in John: "*Remain in me, also I in you; he who remaineth in me, and I in him, beareth much fruit; because without me ye cannot do anything,*" xv. 4, 5, 7.

31. From these things it may be evident, that the Lord is heaven, not only with all there in general, but also with every one there in particular; for every angel is a heaven in the least form: from so many heavens as there are angels, is heaven in general: that it is so, may be seen in the work concerning HEAVEN AND HELL, n. 51 to 58. Since it is so, let not any one cherish this error, which falls into the first thought with many, that the Lord is in heaven among the angels, or that he is with them as a king is in his kingdom: he is above them as to aspect, in the sun there; but in them as to the life of their love and wisdom.

32. II. *That man from creation is such, that he can be more and more nearly conjoined to the Lord,* may be evident from the things which were shown in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, in part third, concerning degrees; in particular from these things there: That there are three discrete degrees, or degrees of altitude, in man from creation, n. 230 to 235. That these three degrees are in every man by birth; and that as they are opened, man is in the Lord, and the Lord in him, n. 236 to 241. And that all perfections increase and ascend with degrees, and according to them, n. 199 to 204: from which it is manifest, that man is such from creation, that by means of degrees he can be more and more nearly conjoined to the Lord. But it is by all means to be known, what degrees are, and that they are of a double kind, degrees discrete or of altitude,

and degrees continuous or of latitude, and what their difference is; also that every man from creation, and thence from birth, has the three discrete degrees, or those of altitude; and that man comes into the first degree, which is called natural, when he is born, and that he may increase this degree with himself by continuity, even till it becomes rational; and that he comes into the second degree, which is called spiritual, if he lives according to the spiritual laws of order, which are divine truths; and that he may also come into the third degree, which is called celestial, if he lives according to the celestial laws of order, which are divine goods. These degrees are actually opened with man by the Lord according to his life in the world, but not perceptibly and sensibly till after his departure out of the world; and as they are opened and afterwards perfected, so man is more and more nearly conjoined to the Lord. This conjunction may be increased to eternity by approach, and also is increased to eternity with the angels; but still, an angel cannot arrive at the first degree of the love and wisdom of the Lord, or touch it; because the Lord is infinite, and an angel is finite, and no ratio of infinite and finite is given. Since no one can understand the state of man, and the state of his elevation and approximation to the Lord, unless he knows these degrees, therefore these degrees were particularly treated of in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, from n. 173 to 281, which may be seen.

33. It shall be said in few words how man can be more nearly conjoined to the Lord, and then how that conjunction appears nearer and nearer. *How man is more and more nearly conjoined to the Lord*: this is not done by science alone, nor by intelligence alone, yea, neither by wisdom alone, but by life conjoined to them: man's life is his love, and love is manifold; in general it is the love of evil and the love of good: the love of evil is the love of committing adultery, of revenging, of defrauding, of blaspheming, of depriving

others of their goods: the love of evil in thinking and doing these things feels pleasure and delight: the derivations which are the affections of this love, are just as many as are the evils towards which it has determined itself; and the perceptions and thoughts of this love are just as many as are the falsities which favor those evils and confirm them: these falsities make one with the evils, as the understanding makes one with the will; they are not separated from each other, because one is of the other. Now because the Lord flows into the life's love of every one, and through his affections into the perceptions and thoughts, and not the reverse, as was said above, it follows that he cannot conjoin himself nearer, than as the love of evil with its affections, which are concupiscences, is removed; and because these reside in the natural man, and whatever man does from the natural man he feels to do as of himself, therefore man ought as of himself to remove the evils of that love; and then, as far as he removes them, so far the Lord approaches nearer, and conjoins Himself to him: every one can see from reason, that concupiscences with their delights block up and shut the doors before the Lord, and that they cannot be cast out by the Lord, as long as man himself holds the doors shut, and from without presses and pushes lest they be opened: that man himself ought to open, is manifest from the words of the Lord in the Apocalypse: "*Behold, I stand at the door and knock; if any one hear my voice, and open the door, I will enter to him, and will sup with him, and he with me,*" iii. 20. Hence it is manifest, that as far as any one shuns evils as diabolical, and as opposing the entrance of the Lord, so far he is more and more nearly conjoined to the Lord; and he the most nearly, who abominates them as so many dark and fiery devils; for evil and the devil are one, and the falsity of evil and Satan are one: since as the influx of the Lord is into the love of good, and into its affections, and through these into the perceptions and thoughts, which all derive from the good in which man is, that

they are truths; so the influx of the devil, that is, of hell, is into the love of evil and its affections which are concupiscences, and through them into the perceptions and thoughts, which all derive from the evil in which man is, that they are falsities. *How that conjunction appears nearer and nearer.* The more evils are removed in the natural man by the shunning and loathing of them, the more nearly man is conjoined to the Lord; and because love and wisdom, which are the Lord Himself, are not in space, for affection which is of love and thought which is of wisdom have nothing in common with space, therefore the Lord appears nearer, according to conjunction by love and wisdom; and in turn more remote, according to the rejection of love and wisdom: space is not given in the spiritual world, but there distances and presences are appearances according to similarities and dissimilarities of affections; for, as was said, affections which are of love, and thoughts which are of wisdom, and in themselves spiritual, are not in space; concerning which subject may be seen the things which were shown in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 7 to 10, and n. 69 to 72, and elsewhere. The conjunction of the Lord with man, with whom evils are removed, is understood by these words of the Lord, "*The pure in heart shall see God,*" Matt. v. 8, and by these, "*He who hath my precepts, and doeth them, with him I will make an abode,*" John xiv. 21, 23: to have precepts is to know, and to do precepts is to love; for it is also said, *he who doeth my precepts, he it is who loveth me.*

34. III. *That the more nearly man is conjoined to the Lord, the wiser he becomes.* Since there are three degrees of life with man from creation, and thence from nativity, concerning which just above, n. 32, there are especially three degrees of wisdom with him: these are the degrees which are opened with man according to conjunction; they are opened according to love, for love is conjunction itself: but the ascent of love according to degrees is not perceived by

man, except obscurely; but the ascent of wisdom is clearly, with those who know and see what wisdom is. The cause that the degrees of wisdom are perceived, is because love enters through the affections into the perceptions and thoughts, and these set themselves in the internal sight of the mind, which corresponds to the external sight of the body; hence it is, that the wisdom appears, but not so the affection of love which produces it: this is the like as with all things which are actually done by man; it is perceived how the body operates them, but not how the mind does; so too it is perceived how man meditates, perceives, and thinks, but not how their soul, which is the affection of good and truth, produces them. But there are three degrees of wisdom, the natural, the spiritual, and the celestial: in the natural degree of wisdom is man while he lives in the world; this degree with him can then be perfected to its highest, but still cannot enter the spiritual degree, because this degree is not continued to the natural degree by continuity, but is conjoined to it by correspondences: in the spiritual degree of wisdom man is after death, and this degree is also such, that it can be perfected to its highest, but still cannot enter the celestial degree of wisdom; because neither is this degree continued to the spiritual by continuity, but is conjoined to it by correspondences: from these things it may be evident, that wisdom can be elevated in a triplicate ratio, and that in either degree it can be perfected in a simple ratio to its highest. He who comprehends the elevations and perfections of these degrees, can in some measure perceive that which is said concerning angelic wisdom, that it is ineffable; it is also so ineffable, that a thousand ideas of the thought of the angels from their wisdom cannot fix above one idea of the thought of men from their wisdom; those nine hundred and ninety-nine ideas of the thought of the angels cannot enter, for they are things supernatural: that it is so, has many times been given to know by living experience. But, as was said before, no one can come into

that ineffable wisdom of the angels, except by conjunction with the Lord, and according to it; for the Lord above opens the spiritual degree and the celestial degree, yet only with those who are wise from Him; and those are wise from the Lord who reject the devil, that is, evil, from themselves.

35. But let no one believe that any one has wisdom, because he knows many things, and perceives them in a certain light, and because he can speak them intelligently, unless it is conjoined to love; for love, by its affections, produces it: if it is not conjoined to love, it is as a meteor which vanishes in the air, and as a falling star; but wisdom conjoined to love is as the permanent light of the sun, and as a fixed star: man has the love of wisdom, so far as he loathes the diabolical crew, which are the concupiscences of evil and falsity.

36. The wisdom which comes to perception, is the perception of truth from the affection of it, especially the perception of spiritual truth; for there is civil truth, moral truth, and spiritual truth: those who are in the perception of spiritual truth from the affection of it, are also in the perception of moral and civil truth; for the affection of spiritual truth is the soul of the latter. I have sometimes spoken with the angels concerning wisdom, who said that wisdom is conjunction with the Lord, because the Lord is wisdom itself; and that he comes into that conjunction who rejects hell from himself, and so far into it as he rejects: they said that they represent wisdom to themselves as a magnificent and most highly furnished palace, into which one ascends by twelve steps; and that no one comes to the first step, except from the Lord by conjunction with Him; and that any one ascends according to conjunction; and that as he ascends he perceives that no one is wise from himself, but from the Lord; also that the things upon which he is wise, compared with the things upon which he is not wise, are as a few drops to a great lake. By the twelve steps to the

palace of wisdom are signified goods conjoined to truths and truths conjoined to goods.

37. IV. *That the nearer man is conjoined to the Lord, the happier he becomes.* Like things as were said above, n. 32 to 34, concerning the degrees of life and wisdom according to conjunction with the Lord, may also be said concerning the degrees of happiness; for happinesses, or blessednesses and pleasantnesses, ascend, as the higher degrees of the mind, which are called the spiritual and celestial, are opened with man; and these degrees, after his life in the world, increase to eternity.

38. No man who is in the delights of the concupiscences of evil can know anything concerning the delights of the affections of good, in which the angelic heaven is; for those delights are altogether opposite to each other in internals, and hence interiorly in externals, but yet they differ little on the very surface; for all love has its delights, even the love of evil with those who are in concupiscences; as the love of committing adultery, of revenging, of defrauding, of stealing, of being cruel; yea, with the worst, of blaspheming the holy things of the church, and of prating out venom against God: the fountain-head of these delights is the love of ruling from the love of self: these delights are from the concupiscences which beset the interiors of the mind; from them they flow down into the body, and there excite unclean things, which titillate the fibres: thence from the delight of the mind according to concupiscences arises the delight of the body: what and of what quality are the unclean things which titillate the fibres of their body, is given to any one to know after death in the spiritual world; they are in general cadaverous, excrementitious, stercoraceous, nidorous and urinous; for their hells are full of such unclean things: that these are correspondences, some things may be seen in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 422 to 424: but after they have entered into hell, those foul delights are turned into direfulnesses. These things

are said, that it may be understood what and of what quality the happiness of heaven is, concerning which it now follows; for every thing is known from its opposite.

39. The blessednesses, felicities, delightsomenesses and pleasantnesses, in a word, the happinesses of heaven, cannot be described with words; but in heaven they can be perceived by sense; for that which is perceived by sense alone cannot be described, because it does not fall into the ideas of thought, and hence neither into words; for the understanding alone sees, and sees those things which are of wisdom or truth, but not those things which are of love or good; wherefore those happinesses are inexpressible, but still they ascend in a like degree with wisdom: their varieties are infinite, and each one ineffable: I have heard this and have perceived this. But those happinesses enter as man removes the concupiscences of the love of evil and falsity, as if of himself, but still of the Lord; for those happinesses are the happinesses of the affections of good and truth, and these are opposite to the concupiscences of the love of evil and falsity: the happinesses of the affections of the love of good and truth begin from the Lord, thus from the inmost, and thence diffuse themselves into the lower things, even to the ultimates, and thus fill an angel, and cause that as a whole he should be as it were a delight. Such happinesses, with infinite varieties, are in every affection of good and truth, especially in the affection of wisdom.

40. The delights of the concupiscences of evil and the delights of the affections of good cannot be compared, because interiorly in the delights of the concupiscences of evil is the devil, and interiorly in the delights of the affections of good is the Lord: if they are to be compared, the delights of the concupiscences of evil cannot be otherwise compared than with the lascivious delights of frogs in ponds, as also of serpents in stenches; but the delights of the affections

of good may be compared to the delights of minds in gardens and flower-beds ; for like things as affect frogs and serpents, affect also those in the hells who are in the concupiscences of evil ; and like things as affect the minds in gardens and flower-beds, affect also those in the heavens who are in the affections of good ; for, as was said above, unclean correspondences affect the evil, and clean correspondences affect the good.

41. From these things it may be evident, that the nearer any one is conjoined to the Lord, the happier he becomes ; but this happiness rarely manifests itself in the world, because man is then in the natural state, and the natural does not communicate with the spiritual by continuity, but by correspondences ; and this communication is not felt but by a certain rest and peace of mind, which especially takes place after combats against evils : but when man puts off the natural state, and enters the spiritual state, which is done after departure out of the world, then the happiness above described successively manifests itself.

42. V. *That the more nearly man is conjoined to the Lord, the more distinctly he appears to himself as if he was his own, and the more evidently he takes notice that he is the Lord's.* It is according to appearance, that the nearer any one is conjoined to the Lord, the less he is his own ; such is the appearance with all the evil, and also with those who believe from religion that they are not under the yoke of the law, and that no one can do good of himself ; for the former and the latter cannot see otherwise than that not to be permitted to think and will evil, but only good, is not to be one's own ; and because they who are conjoined to the Lord neither will nor can think and will evil, they conclude from appearance with themselves, that this is not to be one's own ; when yet it is altogether the contrary.

43. There is infernal freedom, and there is heavenly freedom : to think and will evil, and, as far as the civil and moral laws do not restrain, to speak and do it, is from infernal freedom ; but to think and do

good, and, as far as opportunity is given, to speak and do it, is from heavenly freedom: whatever man thinks, wills, speaks and does from freedom, he perceives as his own; for all freedom every one has from his love; wherefore they who are in the love of evil, do not perceive otherwise than that infernal freedom is freedom itself; but they who are in the love of good, perceive that heavenly freedom is freedom itself; consequently, that the opposite is slavery to both: but still, it cannot be denied by any one, but that the one or the other is not freedom; for two freedoms, opposite in themselves, cannot in themselves be freedoms; moreover, it cannot be denied, but that to be led by good is freedom, and to be led by evil is slavish; for, to be led by good is to be led by the Lord, and to be led by evil is to be led by the devil: now because all that which he does from freedom appears to man as his own, for this is of his love, and to do from his love is to do from freedom, as was said above, it follows that conjunction with the Lord causes that man appears to himself free, and thence his own; and the nearer the conjunction with the Lord is, the more free, and thence the more his own. That he appears to himself *the more distinctly* as his own, is because the Divine Love is such, that what is its own it wills should be another's, thus man's and angel's: all spiritual love is such, and most so the Divine Love: and moreover, the Lord never compels any one, because all that to which any one is compelled does not appear as his own; and what does not appear as his own, cannot become of his love, and thus be appropriated to him as his own; wherefore man is continually led in freedom by the Lord, and also is reformed and regenerated in freedom. But concerning this thing more will be said in the following pages: some things may also be seen above, n. 4.

44. But that man, the more distinctly he appears to himself as his own, the more evidently takes notice that he is the Lord's, is because the nearer he is conjoined to the Lord, the wiser he becomes, as was

shown above, n. 34 to 36; and wisdom teaches it, and also takes notice of it; the angels of the third heaven too, because they are the wisest of the angels, perceive it, and also call it freedom itself; but to be led by one's self they call slavery: the cause they also say is, that the Lord does not flow in immediately into the things which are of their perception and thought from wisdom, but into the affections of the love of good, and through the latter into the former; and that they perceive the influx in the affection, from which they have wisdom; and that then all that they think from wisdom appears as from themselves, thus as their own; and that hereby reciprocal conjunction takes place.

45. Since the Divine Providence of the Lord has for its end a heaven from the human race, it follows that it has for its end the conjunction of the human race with Himself, concerning which, n. 28 to 31: also, that it has for its end that man should be more and more nearly conjoined to Him, concerning which, n. 32, 33; for thus he has heaven interiorly: as also, that it has for its end that man may by that conjunction become wiser, concerning which, n. 34 to 36; and that he may become happier, concerning which, n. 37 to 41; because man has heaven from wisdom and according to it; and through it also happiness: and at length, that it has for its end that man may more distinctly appear to himself as his own, and still the more evidently take notice that he is the Lord's; concerning which, n. 42 to 44. All these things are of the Divine Providence of the Lord, because all these are heaven, which is for its end.

THAT THE DIVINE PROVIDENCE OF THE LORD, IN ALL THAT IT DOES, REGARDS THE INFINITE AND THE ETERNAL.

46. It is known in the christian world, that God is infinite and eternal; for in the doctrine of the trinity, which has its name from Athanasius, it is said that God the Father is infinite, eternal, and omnipotent;

in like manner God the Son, and God the Holy Spirit ; and yet that there are not three infinities, eternals, and omnipotents, but one : from these things it follows, that because God is infinite and eternal, nothing else can be predicated concerning God but the infinite and the eternal. But what the infinite and the eternal are, cannot be comprehended by the finite, and also can : it cannot be comprehended, because the finite is not capable of the infinite ; and it can be comprehended, because abstract ideas are given, by which it may be seen what things are, although not of what quality they are : such ideas are given concerning the infinite ; as that God, because he is infinite, or the Divine, because it is infinite, is being itself ; that it is essence and substance itself ; that it is love itself and wisdom itself, or that it is good itself and truth itself ; thus that it is the Very, yea, that it is very man : so too if it is said that the infinite is the all [*omne*], as that infinite wisdom is omniscience, and infinite power is omnipotence. But still, these things fall into the obscure of thought, and from incomprehensibility perhaps into the negative, unless there be abstracted from the idea those things which the thought draws from nature, especially those from the two things proper to nature, which are space and time ; for these cannot but limit ideas, and cause that abstract ideas should be as if not anything : but if they can be abstracted with man, as is done with an angel, then can the infinite, by means of those things which were now named above, be comprehended ; and hence also, that man is something, because he was created by the infinite God, who is the all ; also that man is finite substance, because he was created by the infinite God, who is substance itself ; as also, that man is wisdom, because he was created by the infinite God, who is wisdom itself, and so on ; for, unless the infinite God was the all, the substance itself, and wisdom itself, man would not be anything ; thus either nothing, or only an idea that he is ; according to the visionaries who are called idealists. From the things which

were shown in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, it is manifest, That the Divine Essence is love and wisdom, n. 28 to 39. That the Divine Love and Divine Wisdom are substance itself and form itself; and that it is the Very and the Only, n. 40 to 46: and that God created the universe and all things of it from Himself, and not from nothing, n. 282 to 284: hence it follows that every created thing, and especially man, and love and wisdom in him, are something, and not only the idea that they are; for, unless God was infinite, there would not be a finite; also, unless the infinite was the all, there would not be anything: and unless God created all things from Himself, there would be a none or nothing; in a word, WE ARE BECAUSE GOD IS.

47. Now because the Divine Providence is treated of, and here that in everything which it does it regards the infinite and the eternal, and this cannot be distinctly set forth unless in some order, therefore the order shall be this. I. That the infinite in itself and the eternal in itself is the same as the Divine. II. That the infinite and eternal in itself cannot do otherwise than regard the infinite from itself in finites. III. That the Divine Providence, in all that it does, regards the infinite and eternal from itself, especially in saving the human race. IV. That an image of the infinite and the eternal is extant in the angelic heaven from the human race saved. V. That to regard the infinite and the eternal in forming an angelic heaven, that it may be before the Lord as one man, who is His image, is the inmost of the Divine Providence.

48. I. *That the infinite in itself and the eternal in itself is the same as the Divine*, may be evident from the things which were shown in many places in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM. That the infinite in itself and the eternal in itself is the Divine, is according to the angelic idea: the angels by the infinite understand nothing else but the Divine Being, and by the eternal the Divine Existing. But that the infinite in itself and the eternal in

itself is the Divine, can both be seen by men, and cannot be seen; it can be seen by those who think concerning the infinite not from space, and concerning the eternal not from time; but it cannot be seen by those who think concerning the infinite and the eternal from space and time: thus it can be seen by those who think more elevatedly, that is, more interiorly in the rational; but it cannot be seen by those who think lower, that is, more exteriorly. Those by whom it can be seen, think that an infinite of space cannot be given; just so neither an infinite of time, which is an eternity from which things are; because the infinite is without a first and last end, or without limits: they think also that neither can an infinite from itself be given, because *from itself* puts limit and beginning, or a prior from which it is; consequently that it is unmeaning to say the infinite and eternal from itself, because that would be as if it were said, being from itself, which is contradictory; for an infinite from itself would be an infinite from an infinite, and being from itself would be being from being; and this infinite and being would either be the same as the infinite, or would be finite. From these and the like things, which may be seen interiorly in the rational, it is manifest, that there is an infinite in itself and an eternal in itself; and that the former and the latter is the Divine from which all things are.

49. I know that many will say with themselves, How can any one comprehend anything interiorly in his rational without space and without time? and that this not only is, but also that it is the all, and that it is the Very, from which all things are: but think interiorly, whether love or any affection of it, or wisdom or any perception of it, yea, whether thought, is in space and in time; and you will discover that they are not; and since the Divine is love itself and wisdom itself, it follows that the Divine cannot be conceived in space and time; so neither the infinite: that this may be more clearly perceived, consider whether thought is in time and space; sup-

pose a lapse of it of ten or twelve hours; may not this space of time appear as one or two hours? and may it not appear as one or two days? it appears according to the state of the affection from which the thought is: if it is an affection of gladness, in which time is not thought of, the thought of ten or twelve hours is scarcely of one or two; but the contrary, if it is an affection of pain, in which time is attended to: from which it is manifest that time is only an appearance according to the state of the affection from which thought is: it is the like with distance of space in thought, whether you are walking or journeying.

50. Since angels and spirits are affections which are of love, and thoughts thence, therefore neither are they in space and time, but only in the appearance of them: the appearance of space and time is to them according to the states of the affections and thence of the thoughts: wherefore, when any one thinks about another from affection, with the intention that he wishes to see him, or to speak with him, he is set forthwith present. Hence it is, that spirits are present with every man, who are in like affection with him; evil spirits with him who is in the affection of like evil, and good spirits with him who is in the affection of like good: and they are so present, as when one is included in society: space and time make nothing towards presence, for the reason that affection and thence thought are not in space and time; and spirits and angels are affections and thence thoughts. That it is so, has been given to know from a living experience of many years; and also from this, that I have spoken with many after death, as well with those who were in Europe and its various kingdoms, as with those who were in Asia and Africa and their various kingdoms; and they were all near me; wherefore, if there had been space and time to them, journeying and the time of journeying would have intervened. Yea, every man knows this from what is implanted in himself or in his mind; which became evidenced to me by this, that no one thought

of any distance of space, when I related what I have spoken with any one deceased in Asia, Africa, or Europe; as, for example, with Calvin, Luther, Melancthon, or with any king, officer, or priest, in a distant country; and it did not at all fall into their thoughts, how one could speak with those who lived there, and how they could come to and be present with him, when yet lands and seas intervene: from this it has also been manifest to me, that no one thinks from space and time, when he thinks concerning those who are in the spiritual world. That they yet have the appearance of space and time, may be seen in the work concerning Heaven and Hell, n. 162 to 169, n. 191 to 199.

51. From these things it may now be evident, that one must think concerning the infinite and eternal, thus concerning the Divine, without time and space; and that one can so think; and also that those do so think who think interiorly in the rational; and that then the infinite and eternal is the same as the Divine: thus think angels and spirits: from thought abstracted from time and space is comprehended the divine omnipresence and the divine omnipotence, also the Divine from eternity; but not at all from thought to which clings an idea from space and time. From these things it is manifest that it is possible to think concerning God from eternity, but never concerning nature from eternity; consequently that it is possible to think concerning the creation of the universe by God, but not at all concerning creation from nature; for space and time are proper to nature, but the Divine is without them. That the Divine is without space and time, may be seen in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 7 to 10, 69 to 72, 73 to 76, and elsewhere.

52. II. *That the infinite and eternal in itself cannot do otherwise than look at the infinite and eternal from itself in finites.* By the infinite and eternal in itself is understood the Divine itself, as was shown in the article just preceding; by finites are understood

all things created from it, and especially men, spirits, and angels; and by looking at the infinite and eternal from itself, is to look at the Divine, that is, to itself in them, as man looks at the image of himself in a mirror: that it is so, was shown in many places in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, chiefly where it was demonstrated, that in the created universe there is an image of man, and that there is an image of the infinite and the eternal, n. 317, 318, thus an image of God the creator, that is, of the Lord from eternity. Yet it is to be known, that the Divine in itself is in the Lord, but the Divine from itself is the Divine from the Lord in created things.

53. But that this may be more fully understood, it is to be illustrated. The Divine cannot look at anything else than the Divine, and cannot look at that elsewhere than in things created from itself: that it is so, is evident from this, that no one can look at another, but from his own in himself; he who loves another, looks at him from his own love in himself; he who is wise looks at another from his own wisdom in himself: he can indeed see that the other either loves him, or does not love him; also that he either is wise, or is not wise; but he sees this from love and from wisdom in himself; wherefore he so far conjoins himself to him as the other loves himself as he loves him, or as the other is wise like himself, for thus they make a one. It is the like with the Divine in itself, for the Divine in itself cannot look at itself from another, as from man, spirit and angel; for they have nothing of the Divine in itself, from which they are, and to look at the Divine from another in which is nothing of the Divine, would be to look at the Divine from no Divine, which is not given; hence it is, that the Lord is so conjoined to man, spirit and angel, that everything which has relation to the Divine, is not from them but from the Lord; for it is known, that every good and every truth which any one has, is not from him, but from the Lord; yea, that no one can

even name the Lord, or His names Jesus and Christ, except from Himself. Hence now it follows, that the infinite and eternal, which is the same as the Divine, looks at all things infinitely in finite ones, and that it conjoins itself to them according to the degree of the reception of wisdom and love with them. In a word, the Lord cannot have an abode, and dwell with man and angel, except in His own, and not in their proprium, for this is evil; and if it were good, still it is finite, which in itself and from itself is not able to receive the infinite. From these things it is manifest, that it can never be given, that a finite one should look at the infinite, but that it is given that an infinite one should look at the infinite from itself in finites.

54. It appears as if the infinite could not be conjoined to the finite, because there is not given a ratio between the infinite and the finite, and because the finite is not able to receive the infinite; but still, conjunction is given, as well because the infinite one from himself created all things, according to the things which were demonstrated in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 282 to 284, as because the infinite one cannot look at anything else in finites but the infinite from itself, and that this may appear with finite ones as in them; thus there is given a ratio between the finite and the infinite, not from the finite, but from the infinite in the finite: and also the finite one is thus able to receive the infinite, not the finite one in himself, but as in himself, from the infinite from itself in him. But more concerning these things in what now follows.

55. III. *That the Divine Providence, in all that it does, looks at the infinite and eternal from itself, especially in saving the human race.* The infinite and eternal in itself is the Divine itself or the Lord in Himself; but the infinite and eternal from itself is the proceeding Divine or the Lord in others created from Himself, thus in men and in angels; and this Divine is the same as the Divine Providence; for the Lord

through the Divine from Himself provides that all things should be kept together in the order in which and into which they were created: and because the proceeding Divine operates this, it follows that all this is the Divine Providence.

56. That the Divine Providence, in all that it does, looks at the infinite and eternal from itself, may be evident from this, that every created thing proceeds from the first, which is the infinite and eternal one, to ultimates, and from ultimates to the first from which it is, as was shown in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, in the part where the creation of the universe is treated of; and because in all progression there is inmosty a first from which it is, it follows that the proceeding Divine or the Divine Providence, in all that it does, looks at a certain image of the infinite and eternal; this it looks at in all things, but in some to the evidentness of perception, and in some not to it: it presents that image to the evidentness of perception in the variety of all things, and in the fructification and multiplication of all things. *An image of the infinite and eternal in the variety of all things* appears in this, that there is not given anything the same as another, and that it neither can be given to eternity: this is manifest to the eye in the faces of men from the first creation; just so too from their minds [*animus*], of which the faces are types; and also from the affections, perceptions, and thoughts, for the minds [*animus*] are from these. Hence it is, that neither are there given in the universal heaven two angels or two spirits the same; yea, that neither can they be given to eternity: it is the like in every object of sight in both worlds, as well the natural as the spiritual: from these things it may be evident, that variety is infinite and eternal. *An image of the infinite and eternal in the fructification and multiplication of all things*, is evident from the faculty implanted in seeds in the vegetable kingdom, and in proliferation in the animal kingdom, especially in the race of fishes, which, if fructified and multiplied

according to faculty, would within an age fill the space of the whole world, yea, of the universe; from which it is manifest, that in that faculty lies hid the effort of the propagation of itself to infinity: and because fructifications and multiplications have not been wanting from the beginning of creation, neither will be wanting to eternity, it follows that in that faculty is also the effort of the propagation of itself to eternity.

57. It is the like in men, as to their affections which are of love, and perceptions which are of wisdom; of the former and the latter, the variety is infinite and eternal; in like manner their fructifications and multiplications, which are spiritual: no man takes pleasure in affection and perception so like another's that they are the same, nor can they be given to eternity: and affections can also be fructified and perceptions multiplied without end: that sciences can never be exhausted, is known. This faculty of fructification and multiplication without end, or to infinity and eternity, is in natural things with men, in spiritual things with the spiritual angels, and in celestial things with the celestial angels. Not only are affections, perceptions, and sciences such in general, but also everything of them, even the least, in particular. They are such, because they exist from the infinite and eternal in itself by the infinite and eternal from itself. But because the finite has not anything of the Divine in itself, therefore there is not anything such, not even the least, in man or angel as his; for man and angel is finite, and only a receptacle, in itself dead: his living principle is from the proceeding Divine conjoined to him by contiguity, which appears to him as his. That it is so, will be seen in what follows.

58. That the Divine Providence especially looks at the infinite and eternal from itself in saving the human race, is because the end of the Divine Providence is a heaven from the human race, as was shown above, n. 37 to 45; and because that is the end, it follows that it is the reformation and regeneration of man, thus

his salvation, which the Divine Providence especially looks at; for, from the saved or regenerated, heaven exists. Since to regenerate man is to unite good and truth in him, or love and wisdom, as they are united in the Divine which proceeds from the Lord, therefore the Divine Providence especially looks at this in saving the human race: the image of the infinite and eternal is nowhere else with man but in the marriage of good and truth. That the proceeding Divine does this in the human race, is known from those who, filled with the proceeding Divine, which is called the Holy Spirit, have prophesied, who are mentioned in the Word; and from those who, being illustrated, see divine truths in the light of heaven; especially among the angels, who perceive presence, influx and conjunction by sense; but these also observe that conjunction is no other than what is called adjunction.

59. It is not yet known that the Divine Providence, in all progression with man, looks at his eternal state; for it can look at nothing else, because the Divine is infinite and eternal, and the infinite and eternal or the Divine is not in time, and hence all future things are present to it; and because the Divine is such, it follows that in each and every thing which it does is the eternal. Yet they who think from time and space, perceive this with difficulty, not only because they love temporal things, but also because they think from the present in the world and not from the present in heaven; this is as absent from them as the end of the earth: but they who are in the Divine do also think from the eternal when from the present, because from the Lord, saying with themselves, What is that which is not eternal? is not the temporal respectively as nothing? and it also becomes nothing when it is ended: the eternal is otherwise; this alone is, because its being is not ended: to think thus is while thinking from the present to think at the same time from the eternal; and when man so thinks, and at the same time so lives, then the proceeding Divine with him, or the Divine Providence, in all progression, looks at

the state of his eternal life in heaven, and leads to it. That the Divine in every man, as well evil as good, looks at the eternal, will be seen in the following.

60. IV. *That an image of the infinite and eternal is extant in the angelic heaven.* Among the things necessary to be known is also the angelic heaven, for every one who has any religion thinks of it, and wishes to come thither; but heaven is given to no others but those who know the way to it, and walk in it: this way may also be somewhat known from a knowledge of what quality those are who constitute it, and that no one becomes an angel, or comes into heaven, except him who carries the angelic with him out of the world; and in the angelic there is the knowledge of the way from walking in it, and the walking in the way by the knowledge of it. In the spiritual world there are also actually ways, which tend to every society of heaven, and to every one of hell; and each sees his own way as of himself: that he sees it, is because there are ways there for every love, and love opens it, and leads to associates; no one sees any other ways but that of his own love: from which it is manifest that angels are nothing but heavenly loves, for otherwise they would not see the ways tending to heaven. But this may be better evident from the description of heaven.

61. Every spirit of man is affection and thence thought, and because all affection is of love, and thought is of the understanding, every spirit is his own love and thence his own understanding; which is the cause that when man thinks only from his spirit, which is done when he meditates with himself at home, he thinks from the affection which is of his love: it may hence be evident that man, when he becomes a spirit, which takes place after death, is the affection of his own love, and not any other thought than what is of his affection: it is an evil affection, which is lust, if he had had the love of evil; and a good affection, if he had had the love of good: and every one has a good affection, as he had shunned

evils as sins; and every one has an evil affection, as he had not so shunned evils. Now because all spirits and angels are affections, it is manifest that the universal angelic heaven is nothing but the love of all the affections of good, and thence the wisdom of all perceptions of truth; and because all good and truth is from the Lord, and the Lord is love itself and wisdom itself, it follows that the angelic heaven is an image of Him; and because divine love and divine wisdom in its form is man, it also follows that the angelic heaven cannot be otherwise than in such a form: but concerning this, more will be said in the following article.

62. That the angelic heaven is an image of the infinite and eternal, is because it is an image of the Lord, and the Lord is infinite and eternal. An image of the infinite and eternal itself appears in this, that there are myriads of myriads of angels, of whom heaven is, and that they constitute just as many societies as there are general affections of heavenly love, and that every angel in every society is distinctly his own affection; and that from so many affections in general and in particular is the form of heaven, which is as a one before the Lord, not otherwise than as man is a one; and that this form is perfected to eternity according to plurality, for the more there are that enter the form of divine love, which is the form of forms, the more perfect the union becomes. From these things it is plainly manifest, that an image of the infinite and eternal is extant in the angelic heaven.

63. From the knowledge of heaven given through this brief description, it is manifest that the affection which is of the love of good makes heaven with man: but who knows this at this day? yea, who knows what the affection of the love of good is? also that the affections of the love of good are innumerable, yea, infinite; for, as has been said, every angel is distinctly his own affection, and the form of heaven is the form of all the affections of the divine love

there. No other can unite all affections into this form, but He who is love itself and at the same time wisdom itself, and at once infinite and eternal; for the infinite and eternal is in the all of form, the infinite in the conjunction, and the eternal in the perpetuity; if the infinite and eternal were taken away from it, it would fall asunder in a moment: who else can unite affections into a form? yea, who else can unite a one of it? for a one of it cannot be united, except from a universal idea of all, nor the universal of all, except from a particular idea of each: there are myriads of myriads who compose that form, and there are myriads who enter it yearly, and who will enter to eternity: all infants enter, and as many adults as are affections of the love of good. From these things may again be seen an image of the infinite and eternal in the angelic heaven.

64. V. *That to look at the infinite and eternal in forming the angelic heaven, that it may be before the Lord as one man, which is his image, is the inmost of the Divine Providence.* That the universal heaven is as one man before the Lord, and that every society of heaven is in like manner, and that it is hence that every angel is in perfect form a man, and that this is so because God the creator, who is the Lord from eternity, is man, may be seen in the work concerning HEAVEN AND HELL, n. 59 to 86. Also that hence there is a correspondence of all things of heaven with all things of man, n. 87 to 102. That the universal heaven is as one man, has not been seen by me, because the universal heaven cannot be seen by any one, but by the Lord alone; yet that an entire society of heaven, greater or less, appeared as one man, this has been several times seen; and it was then said, that the greatest society, which is heaven in the whole aggregate, appears in like manner, but before the Lord; and that this is the cause that every angel is in all form a man.

65. Since the universal heaven in the sight of the Lord is as one man, therefore heaven is distinguished

into as many general societies as there are organs, viscera and members with man; and each general society into as many societies, less general or particular, as there are larger parts of each viscus and organ: from which it is manifest of what quality heaven is. Now because the Lord is man himself, and heaven is His image, therefore being in heaven is called being in the Lord: that the Lord is man himself, may be seen in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 11 to 13, n. 285 to 289.

66. From these things may in some measure be seen this arcanum, which may be called angelic, that every affection of good and at the same time of truth is in its form a man; for whatever proceeds from the Lord, draws from His divine love that it is an affection of good, and from His divine wisdom that it is an affection of truth. The affection of truth which proceeds from the Lord, appears as the perception and thence thought of truth in angel and in man, for the reason that perception and thought are attended to, and very little the affection from which they are, which yet with the affection of truth proceed as one from the Lord.

67. Now because man from creation is a heaven in the least form, and thence an image of the Lord, and because heaven consists of as many affections as there are angels, and every affection is in its form a man, it follows that the continual of the Divine Providence is, that man may become a heaven in form, and thence an image of the Lord; and because this is done by the affection of good and truth, that he may become that affection: this therefore is the continual of the Divine Providence, but its inmost is, that he may be here or there in heaven, or here or there in the divine heavenly man, for thus he is in the Lord. But this takes place with those whom the Lord can lead to heaven; and because the Lord foresees this, he also continually provides that he may become such; for thus every one who suffers himself to be led to heaven, is prepared for his place in heaven.

68. Heaven, as was said above, is distinguished into as many societies as there are organs, viscera and members in man; and among the latter there cannot be one part in any other place but its own: since therefore the angels are such parts in the divine heavenly man, and no others become angels but those who have been men in the world, it follows that man, who suffers himself to be led to heaven, is continually prepared by the Lord for his own place; which is done by such affection of good and truth as corresponds: into this place also every man-angel, after his departure out of the world, is inscribed. This is the inmost of the Divine Providence concerning heaven.

69. But man who does not suffer himself to be led to and inscribed in heaven, is prepared for his own place in hell; for man of himself continually tends to the lowest of hell, but is continually led back by the Lord; and he who cannot be led back, is prepared for a certain place there, in which he is also inscribed immediately after his departure from the world; and this place there is opposite to a certain place in heaven, for hell is in the opposite against heaven; wherefore as a man-angel according to the affection of good and truth is allotted his place in heaven, so a man-devil according to the affection of evil and falsity is allotted his place in hell; for two opposites arranged in like position against each other are kept together in connexion. This is the inmost of the Divine Providence concerning hell.

THAT THERE ARE LAWS OF THE DIVINE PROVIDENCE, WHICH ARE UNKNOWN TO MEN.

70. That there is a Divine Providence, is known; but of what quality it is, is not known. That it is not known of what quality the Divine Providence is, is because its laws are arcana, hitherto concealed in the wisdom with the angels, but now to be revealed, that to the Lord may be ascribed what is His, and not

to any man what is not his: for most in the world attribute all things to themselves and to their own prudence; and the things which they cannot so attribute, they call fortuitous and contingent; not knowing that human prudence is nothing, and that fortuitous and contingent are vain words. It is said that the laws of the Divine Providence are arcana, hitherto concealed in the wisdom with the angels; the cause is, that in the christian world the understanding in divine things is shut up from religion, and hence it has become so blunt and resistant, that man could not because he would not, or would not because he could not, understand anything else concerning the Divine Providence than only that it is, and reason whether it is or is not, as also whether it is only universal or also particular: the understanding, shut up from religion in divine things, could not proceed farther. But because it has been acknowledged in the church that man cannot of himself do good which is in itself good, nor of himself think truth which is in itself truth, and these are one with the Divine Providence, therefore the belief of the one hangs upon the belief of the other; lest the one therefore should be affirmed and the other denied, and thus both fall, it is by all means to be revealed what the Divine Providence is: yet this cannot be revealed, unless the laws are disclosed by which the Lord provides and governs the voluntary and intellectual things of man; for the laws give to know its quality; and whoever knows its quality, he and no other can acknowledge it; for he then sees it: this is the cause that the laws of the Divine Providence, hitherto concealed in the wisdom with the angels, are now revealed.

THAT IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD ACT FROM FREEDOM ACCORDING TO REASON.

71. That man has freedom of thinking and willing as he pleases, but not freedom of speaking whatever

he thinks, nor freedom of doing whatever he wills, is known: wherefore the freedom which is here understood is spiritual freedom, and not natural, except when they make one; for to think and will is spiritual, but to speak and act is natural: they are also manifestly distinguished with men; for man can think what he does not speak, and will what he does not do; from which it is manifest that the spiritual and the natural with man are discriminated, wherefore man cannot pass from the one to the other except by determination; which determination may be compared to a door, which is first to be unclosed and opened; but this door stands as if open with those who think and will from reason according to the civil laws of the kingdom and the moral laws of society, for these speak what they think and do as they will to; but that door stands as if shut with those who think and will against those laws: he who attends to his wishes and thence his deeds, notices that such determination comes in, and many times in one discourse and in one action. These things are premised, that it may be known that by acting from freedom according to reason is understood to think and will freely, and thence to speak and do freely what is according to reason.

72. But because few know that this law can be a law of the Divine Providence, from this especially, because thus man has also freedom to think evil and falsity, and yet the Divine Providence is continually leading man to think and will good and truth, therefore, that this may be perceived, it is necessary to go forward distinctly; which shall be in this order. I. That man has reason and freedom, or rationality and liberty; and that these two faculties are from the Lord with man. II. That whatever man does from freedom, whether it is of reason or not of reason, provided it is according to his reason, appears to him as his. III. That whatever man does from freedom according to his thought, is appropriated to him as his, and remains. IV. That man through these two faculties is reformed and regenerated by the Lord;

and that without them he cannot be reformed and regenerated. V. That man by the means of these two faculties can be so far reformed and regenerated as he can through them be led to acknowledge that all the good and truth which he thinks and does is from the Lord and not from himself. VI. That the conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, takes place by these two faculties. VII. That the Lord guards these two faculties with man inviolate and as sacred in all the course of His Divine Providence. VIII. That therefore it is of the Divine Providence that man should act from freedom according to reason.

73. I. *That man has reason and freedom, or rationality and liberty; and that these two faculties are from the Lord with man.* That man has the faculty of understanding, which is rationality, and the faculty of thinking, willing, speaking and doing that which he understands, which is liberty; and that these two faculties are from the Lord with man, has been treated of in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 264 to 270, 425; and also above, n. 43, 44. But because many doubts may fall in concerning both of these faculties, when there is thought concerning them, I wish in this outset only to set forth something concerning the freedom of acting according to reason with man. But it must first be known that all freedom is of love, therefore that love and freedom are one; and because love is the life of man, freedom is also of his life; for all the delight which man has is from his love; from nowhere else is any delight given; and to act from the delight of love is to act from freedom, for delight leads man as a stream does that which is borne of it according to its current. Now because there are many loves, some concordant and some discordant, it follows that there are in like manner many freedoms: but in general there are given three freedoms, natural, rational and spiritual. NATURAL FREEDOM every man has hereditarily; from this man loves nothing else but himself and the world;

his first life is nothing else ; and because all evils exist from these two loves, and thence evils also become of the love, it follows that to think and will evils is his natural freedom ; and when he has confirmed them with himself by reasonings, that he does them from freedom according to his reason : to do so is from his faculty which is called liberty, and to confirm them is from his faculty which is called rationality. As for example, it is from man's love into which he is born that he wishes to commit adultery, to defraud, to blaspheme, to revenge ; and when he confirms these evils with himself, and thereby makes them allowable, then from the delight of the love of them he thinks and wills them freely as if according to reason, and as far as the civil laws do not oppose, he speaks and does them : it is from the Divine Providence of the Lord that it is allowed man to act thus, because he has freedom or liberty. In this freedom man is from nature, because hereditarily ; and in this freedom are those who, from the delight of the love of self and the world, have confirmed it with themselves by reasonings. **RATIONAL FREEDOM** is from the love of fame for the sake of honor or for the sake of gain ; the delight of this love is to appear in the external form as a moral man ; and because he loves this fame, he does not defraud, commit adultery, revenge, nor blaspheme ; and because these things he makes of his reason, he also from freedom according to his reason acts the sincere, the just, the chaste, the friendly ; yea, he can from reason speak well in favor of them : but if his rational is only natural, and not at the same time spiritual, that freedom is only external freedom, but not internal freedom, for he, nevertheless, interiorly does not love those goods, but only exteriorly for the sake of fame, as was said ; wherefore the goods which he does are not in themselves good : he can also say that they are to be done for the sake of the public good, but he does not say this from the love of the public good, but from the love of his honor or gain ; therefore his freedom derives nothing from the love

of the public good ; nor does his reason, because this assents to the love : wherefore this rational freedom is interiorly natural freedom. This freedom also is from the Divine Providence left to every one. SPIRITUAL FREEDOM is from the love of eternal life : into this love and its delight no other one comes but he who thinks evils to be sins, and therefore does not will them, and at the same time looks to the Lord : as soon as man does this, he is in that freedom ; for no one is able not to will evils because they are sins, and therefore not to do them, unless it be from interior or superior freedom, which is from his interior or superior love. This freedom does not appear in the beginning as freedom, but still it is ; yet it afterwards appears so, and then acts from freedom itself according to reason itself, by thinking, willing, speaking and doing good and truth. This freedom increases as natural freedom decreases and becomes a servant ; and it conjoins itself with rational freedom, and purifies it. Every one can come into this freedom, provided he is willing to think that there is an eternal life, and that the delightful and the blessed of life in time unto time, is only as a fleeting shadow to the delightful and the blessed of life in eternity to eternity ; and man can think this if he wishes, because he has rationality and liberty, and because the Lord, from whom these two faculties are, continually gives that he can.

74. II. *That whatever man does from freedom, whether it be of reason or not of reason, provided it is according to his reason, appears to him as his.* What rationality is, and what liberty, which are proper to man, cannot be more clearly known than by comparison of men with beasts ; for the latter have not any rationality or faculty of understanding. nor any liberty or faculty of willing freely, and hence they have not understanding and will, but instead of understanding they have science, and instead of will they have affection, both natural : and because they have not those two faculties, therefore neither have they thought, but instead of thought internal sight, which makes one

with their external sight by correspondence. Every affection has its mate as a consort: the affection of natural love has science, the affection of spiritual love intelligence, and the affection of celestial love wisdom: for affection without its mate as a consort is not anything; for it is as being without existing, and as substance without form, concerning which nothing can be predicated: hence it is, that in every created thing there is something which can be referred to the marriage of good and truth, as has been shown above in many places: in beasts there is the marriage of affection and science; the affection in them is of natural good, and the science is of natural truth. Now because affection and science with them act altogether as one, and their affection cannot be elevated above their science, nor can their science above their affection, and if elevated, both are elevated together, and because they have not any spiritual mind, into which or into whose light and heat they can be elevated, therefore they have not the faculty of understanding, or rationality, nor the faculty of willing freely, or liberty, but mere natural affection with its science: the natural affection which they have is the affection of nourishing themselves, of having a habitation, of having offspring, of shunning and hating harm, with all the science requisite to these things: because such is the state of their life, they cannot think, I will this and I do not will it, nor, I know this and I do not know it, still less, I understand this and I love this; but they are carried along of their affection by science, without rationality and liberty. That they are so carried along, is not from the natural world, but from the spiritual world; for there is not anything given in the natural world unconnected with the spiritual world; every cause producing an effect is thence: something on this subject may also be seen below, n. 96.

75. It is otherwise with man, who has not only the affection of natural love, but also the affection of spiritual love, and the affection of celestial love; for the human mind is of three degrees, as was shown in the

treatise on the DIVINE LOVE AND DIVINE WISDOM in part third; wherefore man can be elevated from natural science into spiritual intelligence, and thence into celestial wisdom, and from these two, intelligence and wisdom, can look at the Lord, and so be conjoined to Him, by which he lives to eternity; yet this elevation as to affection would not be given, unless he had the faculty of elevating the understanding from rationality, and of willing it from liberty. Man can by these two faculties think within himself concerning the things which he perceives by the senses of his body out of himself, and can also think superiorly concerning those things which he thinks inferiorly; for every one can say, 'This I have thought and this I think, also, This I have willed and this I will, and also, This I understand that it is so, and this I love because it is such, and so on; hence it is manifest, that man thinks also above thought, and sees it as below himself: man has this from rationality and liberty; from rationality that he can think superiorly, and from liberty that from affection he wills so to think; for, unless he had the liberty of thinking thus, he would not have will, and hence neither thought. Wherefore they who do not wish to understand anything else but what is of the world and its nature, and not what moral and spiritual good and truth are, cannot be elevated from science into intelligence, still less into wisdom, for they have blocked up these faculties; wherefore they make themselves no more men, than that they can understand from implanted rationality and liberty if they will, and also that they can will. From these two faculties man has it that he can think, and from thought speak: in the rest they are not men, but beasts; and some, from the abuse of these faculties, worse than beasts.

76. Every one from rationality not veiled over can see or comprehend that man, without the appearance that it is his, cannot be in any affection of knowing, nor in any affection of understanding, for all delight and pleasure, thus the all of will, is from affection

which is of love: who can will to know and will to understand anything, except he have some pleasure of affection? and who can have that pleasure of affection, unless that with which he is affected appears as his? if nothing were his, but all another's, that is, if any one from his affections should pour anything into the mind of another, who had no affections of knowing and understanding as of himself, would he receive it? yea, could he receive? would he not be like that which is called a brute and a block? hence it may be manifestly evident, that although all things flow in, which man perceives and thence thinks and knows, and according to perception wills and does, still it is of the Divine Providence of the Lord that it should appear as man's; for, as was said, otherwise man would receive nothing, thus no intelligence and wisdom could be bestowed. It is known that all good and truth is not man's, but is the Lord's, and yet that it appears to man as his; and because all good and truth so appears, so also do all things of the church and of heaven, and hence all things of love and wisdom, also of charity and faith, so appear; and yet nothing of them is man's: no one can receive them from the Lord, unless it appears to him that he perceives them as of himself. From these things may be evident the truth of this thing, that whatever man does from freedom, whether it is of reason or not of reason, provided it is according to his reason, appears to him as his.

77. Who cannot, from his faculty which is called rationality, understand that this or that good is useful to the community, and that this or that evil is hurtful to the community? as that justice, sincerity, and chastity of marriage, are useful to the community; and that injustice, insincerity, and scortation with the wives of others, are hurtful to the community; consequently that these evils in themselves are injuries, and that those goods in themselves are benefits: who therefore cannot make them of his reason, provided he wills? he has rationality, and he has liberty; and his

rationality and liberty is unveiled, appears, is moderated, and gives to perceive and to be able, so far as he for that reason shuns those evils with himself; and as far as he does this, so far he looks to those goods, as a friend to friends. From these things then man can, from his faculty which is called rationality, conclude as to the goods which are useful to the community in the spiritual world, and as to the evils which are hurtful there, if only instead of evils he perceives sins and instead of goods the works of charity: this also man can make of his reason, provided he wills; since he has rationality and liberty, and his rationality and liberty are unveiled, appear, are moderated, and give to perceive and to be able, so far as he shuns those evils as sins; and as far as he does this, so far he looks to the goods of charity, as a neighbor to a neighbor from love on both sides. Now because the Lord, for the sake of reception and conjunction, wills that whatever man does freely according to reason should appear to him as his, and this is according to reason itself, it follows that man, from reason, because it is his eternal happiness, can will, and from imploring the divine power of the Lord, can do this.

78. III. *That whatever man does from freedom according to reason is appropriated to him as his, and remains.* The cause is, that the proprium of man and his freedom make one: man's proprium is his life; and what man does from life, this he does from freedom: also man's proprium is what is of his love, for love is the life of every one; and what man does from his life's love, this he does from freedom. The reason that man does it from freedom according to thought, is because that which is of the life or love of any one is also thought, and is confirmed by thought; and when it is confirmed, then he does it from freedom according to thought; for whatever man does, he does from the will through the understanding, and freedom is of the will, and thought is of the understanding. Man can also from freedom act against reason, also from non-freedom according to reason; but these are

not appropriated to man; they are only of his mouth and body, and not of his spirit or heart; yet those things which are of his spirit or heart, provided they also become of his mouth and body, are appropriated to man: that it is so, may be illustrated by many things, but this is not for this place. By being appropriated to man is understood, to enter into his life and to become of his life, consequently to become his proprium. But that there is not any proprium to man, but that it appears to him as if there was, will be seen in what follows: here only, that all good which man does from freedom according to reason is appropriated to him as his own, because in thinking, willing, speaking, and doing, it appears to him as his own; but yet that the good is not man's, but is the Lord's with man, may be seen above, 76. But how evil is appropriated to man, will be seen in its appropriate article.

79. It is said that that which man does from freedom according to his thought remains also; for nothing whatever, which man has appropriated to himself, can be eradicated; for it has become of his love and at the same time of his reason, or of his will and at the same time of his understanding, and hence of his life: this can indeed be removed, but still not cast out; and when it is removed, it is transferred as from the centre to the circumferences, and there stays: this is understood by its remaining. As for example, if man in boyhood and youth has appropriated to himself a certain evil by doing it from the delight of his love, as if he has defrauded, blasphemed, revenged, committed whoredom, then because he had done them from freedom according to thought, he has also appropriated them to himself; but if afterwards he repents, shuns them, and looks upon them as sins which are to be loathed, and thus from freedom according to reason desists from them, then are appropriated to him the goods to which those evils are opposite: these goods then make the centre, and remove the evils towards the circumferences, farther and farther according to the aversion and loathing of them; yet

still they cannot thus be cast out, so that they may be said to be extirpated; but still by that removal they may appear as extirpated, which is done by man's being held back from evils by the Lord, and held in goods: this is done with all hereditary evil, and in like manner with all the actual evil of man. This also I have seen proved by experience with some in heaven, who, because they were held by the Lord in good, considered themselves to be without evils; but lest they should believe the good in which they were was proper to them, they were sent down from heaven and sent back into their own evils, until they should acknowledge that they were in evils from themselves, but in goods from the Lord; after which acknowledgment they were led back into heaven. Let it therefore be known, that those goods are no otherwise appropriated to man than that they are constantly of the Lord with man; and that as far as man acknowledges this, so far the Lord gives that good may appear to man as his; that is, that it may appear to man that he loves his neighbor or has charity as of himself, believes or has faith as of himself, does good and understands truth, thus is wise, as of himself; from which one illustrated can see of what quality and how strong the appearance is, in which the Lord wills that man should be; and the Lord wills this for the sake of his salvation, for no one can be saved without that appearance. Concerning these things may also be seen those which were shown above, n. 42 to 45.

80. Nothing is appropriated to man which he only thinks; yea, neither what he thinks to will, unless he at the same time so far wills it, that when opportunity is given he also does it: the reason is, because while man does it thence, he does it from the will through the understanding, or from the affection of the will through the thought of the understanding: but as long as it is of thought alone, it cannot be appropriated; because the understanding does not conjoin itself with the will, or the thought of the understand-

ing with the affection of the will, but the will and its affection conjoins itself with the understanding and its thought, as was shown in many places in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, in part fifth. This is understood by these words of the Lord: "*Not what enters into the mouth, renders man unclean, but what goes out of the heart through the mouth renders man unclean,*" Matt. xv. 11, 17, 18, 19: by the mouth in the spiritual sense is understood thought, since thought speaks through the mouth, and by the heart in that sense is understood affection which is of love; if man thinks and speaks from this, then he renders himself unclean: by the heart is also signified affection which is of the love or will, and by the mouth, thought which is of the understanding, in Luke, vi. 45.

81. The evils which man believes allowable, although he does not do them, he also appropriates to himself; for what is allowable in thought is from the will, for there is consent; wherefore when man believes any evil allowable, he looses the internal bond in favor of it, and is held back from doing it only by external bonds, which are fears; and because the spirit of man favors that evil, therefore the external bonds being removed, he does it as allowable, and in the mean time continually does it in his spirit: but concerning this thing, see the DOCTRINE OF LIFE FOR THE NEW JERUSALEM, n. 108 to 113.

82. IV. *That by these two faculties man is reformed and regenerated by the Lord, and that without them he could not be reformed and regenerated.* The Lord teaches that unless one is born anew, he cannot see the kingdom of God: John iii. 3, 5, 7; but what it is to be born anew or regenerated, is known to few: the reason is, because it has not been known what love and charity is, and hence neither what faith is; for he who does not know what love and charity is, cannot know what faith is, since charity and faith make one, as good and truth do, or as affection which is of the will and thought which is of the understanding;

which union may be seen treated of in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 427 to 431; also in the DOCTRINE OF THE NEW JERUSALEM, n. 13 to 24; and above, n. 3 to 20.

83. The reason that no one can come into the kingdom of God unless he is born anew, is because man hereditarily from his parents is born into evils of every kind, with the faculty that by the removal of those evils he may become spiritual; and unless he does become spiritual, he cannot come into heaven: from natural to become spiritual, is to be born again or regenerated. But that it may be known how man is regenerated, these three things are to be considered: what his first state is, which is a state of damnation; what his second state is, which is a state of reformation; and what his third state is, which is a state of regeneration. *Man's first state, which is a state of damnation*, every man has hereditarily from his parents; for man is thence born into the love of self and into the love of the world, and from these as fountains into evils of every kind: the delights of these loves are the things by which he is led, and the delights cause that he may know that he is in evils; for every delight of love is no otherwise felt than as good; wherefore also, unless man is regenerated, he does not know otherwise than that to love himself and the world above all things is good itself, and that to rule over all and to possess the wealth of all others is the highest good: hence also is all evil, for he looks at no other from love but himself alone; and if he looks at another from love, it is as a devil at a devil, and as a thief at a thief, when they act as one. They who from the delight of them confirm these loves and the evils welling forth from them, remain natural and become corporeal sensual; and in their own thought, which is that of their spirit, they are insane; but still, while they are in the world, they can speak and act rationally and wisely; for they are men, and hence have rationality and liberty; but this too they do from the love of self and the world.

These, after death, when they become spirits, cannot have any other delight than that which they had in their spirit in the world; and that delight is the delight of infernal love, which is turned into the undelightful, the dolorific and the direful, which is understood in the Word by torment and hell-fire. From these things it is manifest, that the first state of man is a state of damnation, and that they are in it who do not suffer themselves to be regenerated. *Man's second state, which is a state of reformation,* is when man begins to think concerning heaven from the joy there, and thus concerning God, from whom is the joy of heaven to him: but he thinks this first from the delight of his love; this delight is to him the joy of heaven: but as long as the delight of that love, together with the delight of the evils thence welling, reigns, he cannot understand anything else than that to come to heaven is to pour forth prayers, to listen to preachings, to go to the Holy Supper, to give to the poor, to help the needy, to expend money on churches, to confer endowments upon hospitals, and other like things: in this state man knows no otherwise than that merely to think those things which religion teaches saves, whether it is that which is called faith, or that which is called faith and charity: that he does not understand otherwise than that to think those things saves, is because he thinks nothing concerning the evils in the delights of which he is, and as long as the delights of them remain, the evils also remain: their delights are from the concupiscence of them, which continually breathes after them, and also produces them, provided no fear restrains. As long as the evils remain in the concupiscences of their love and the delights thence, there is no faith, charity, piety, or worship, except only in externals, which appear before the world as if they were so, but still are not: they may be compared to waters emanating from an impure fountain, which cannot be drunk. As long as man is such that he thinks concerning heaven and concerning God from religion, and nothing concerning evils as sins, he is

still in the first state; yet he comes into the second state, or that of reformation, when he begins to think that there is sin, and more that this and that is sin, and when he explores it a little with himself, and does not will it. *Man's third state, which is a state of regeneration*, follows and is continued from the former state, begins when man desists from evils as sins, progresses as he shuns them, and is perfected as he fights against them; and then, as he conquers from the Lord, he is regenerated. With him who is regenerated the order of life is turned; from natural it becomes spiritual, for the natural separated from the spiritual is contrary to order, and the spiritual is according to order; wherefore man regenerated acts from charity, and makes that of his faith which is of his charity. But still he no more becomes spiritual than as he is in truths; for every man is regenerated by truths and by a life according to them; for by truths he knows life, and by life he does them; thus he conjoins good and truth, which is the spiritual marriage, in which is heaven.

85. That man by those two faculties, which are called rationality and liberty, is reformed and regenerated, and that without them he cannot be reformed and regenerated, is because by rationality he can understand and know what is evil and what good, and thence what is false and what true; and by liberty he can will that which he understands and knows: but as long as the delight of the love of evil reigns, he cannot freely will good and truth, and make them of his reason; wherefore he cannot appropriate them to himself; for, as was shown above, the things which man does from freedom according to reason, are appropriated to him as his; and unless they are appropriated as his, man is not reformed and regenerated: and he then first acts from the delight of the love of good and truth, when the delight of the love of evil and falsity is removed; for two delights of love opposite to each other are not given at the same time: to act from the delight of love is to act

from freedom, and because reason favors the love, it is also according to reason.

86. Because man, as well the evil as the good, has rationality and liberty, he can, the evil as well as the good, understand truth and do good; yet the evil cannot from freedom according to reason, but the good can; because the evil is in the delight of the love of evil, but the good in the delight of the love of good; wherefore the truth which the evil man understands, and the good which he does, are not appropriated to him, but they are appropriated to the good man; and without appropriation as his, reformation and regeneration are not given; for, with the evil, evils with falsities are as in the centre, and goods with truths in the circumference; but with the good, goods with truths are as in the centre, and evils with falsities in the circumference; and in both cases the things which are of the centre pour themselves forth even to the circumference, as heat from fire in the centre, and cold from frost in the centre; thus with the evil the goods in the circumference are defiled from the evils in the centre, and with the good the evils in the circumference grow mild from the goods in the centre; which is the reason that evils do not damn the regenerate, and goods do not save the unregenerate.

87. V. *That man by means of these two faculties can be so far reformed and regenerated, as he can be led by them to acknowledge that all the truth and good which he thinks and does is from the Lord, and not from himself.* What reformation is, and what regeneration, has been told just above; also that man is reformed and regenerated by those two faculties, which are called rationality and liberty; and because this is done through them, therefore a few things shall still be said concerning them. Man has from rationality that he can understand, and from liberty that he can will, both as from himself; yet the ability to will good from freedom, and thence to do it according to reason, he has not unless regenerated: the evil can from freedom only will evil, and according to

thought, which by confirmations he makes as of reason, do it; for evil can be confirmed equally as good, but evil by fallacies and appearances, which while they are confirmed become falsities; and when it is confirmed, it appears as of reason.

88. Every one who has any thought from interior understanding, can see that ability to will and ability to understand is not from man, but from Him to whom ability itself is, that is, to whom ability is in its essence: think only whence ability is; is it not from Him to whom it is in its very power, that is, to whom it is in Himself, and thus from Himself? wherefore ability in itself is the Divine. To all ability there must be supply [*copia*], which must be given, and thus determination from an interior or superior self: the eye cannot see from itself, nor the ear hear from itself, neither the mouth speak from itself, or the hand do from itself; supply and thence determination must be from the mind: neither can the mind think and will this or that from itself, unless there be something more interior or superior which determines the mind to it; it is the like with the ability to understand and the ability to will; these cannot be given from any other than from Him who in Himself is able to will and is able to understand. From which it is manifest that these two faculties, which are called rationality and liberty, are from the Lord, and not from man; and because they are from the Lord, it follows that man wills nothing whatever from himself, nor understands from himself, but only as from himself. That it is so, every one can confirm with himself, who knows and believes that the will of all good and the understanding of all truth is from the Lord and not from man. *That man cannot take anything from himself, nor do anything from himself*, the Word teaches in John iii. 27, xv. 5.

89. Now because all willing is from love, and all understanding is from wisdom, it follows that the ability to will is from the Divine Love, and the ability to understand is from the Divine Wisdom, thus both

from the Lord, who is the Divine Love itself and the Divine Wisdom itself. Hence it flows, that to act from freedom according to reason is not from elsewhere. Every one acts according to reason, because freedom, like love, cannot be separated from willing; but with man there is given interior willing and exterior willing; and he can act according to the exterior, and not at the same time according to the interior; thus he acts the hypocrite and the flatterer; and still the exterior willing is from freedom, because from the love of appearing otherwise than he is, or from the love of some evil which he intends from a love of the interior will: yet, as was said above, the evil cannot from freedom according to his reason do anything but evil, but cannot from freedom according to reason do good; he can indeed do this, but not from interior freedom, which is his proper freedom, from which exterior freedom derives that it is not good.

90. It is said that man can so far be reformed and regenerated, as he can by these two faculties be led to acknowledge that all the good and all the truth which he thinks and does is from the Lord, and not from himself: that man cannot acknowledge this, except by these two faculties, is because these two faculties are from the Lord, and are the Lord's with man, as is manifest from the things said above; wherefore it follows that man cannot do this from himself, but from the Lord; yet still he can, as of himself; this the Lord gives to every one: suppose that he believes from himself; still, when he is wise, he acknowledges that it is not from himself; otherwise the truth which he thinks, and the good which he does, are not true and good in themselves, for there is man in them, and not the Lord in them; and good in which man is, if it is for the sake of salvation, is meritorious good; but good in which the Lord is, is not meritorious.

91. But that the acknowledgment of the Lord, and the acknowledgment that all good and truth is from Him, causes man to be reformed and regenerated, is what few can see with the understanding; for it

may be thought, what does that acknowledgment do, since the Lord is omnipotent, and wills the salvation of all, and hence that He is able and willing, provided He is moved to mercy; but to think thus is not from the Lord, thus neither is it from the interior sight of the understanding, that is, from any illustration; wherefore, what acknowledgment operates shall here be told in few words. In the spiritual world, where spaces are only appearances, wisdom makes presence, and love makes conjunction; and the reverse: there is given an acknowledgment of the Lord from wisdom, and there is given an acknowledgment of the Lord from love; the acknowledgment of the Lord from wisdom, which viewed in itself is only knowledge, is given from doctrine; and the acknowledgment of the Lord from love is given from a life according to it; the latter gives conjunction, but the former presence; which is the cause that they who reject the doctrine concerning the Lord, remove themselves from Him; and because they also reject life, they separate themselves from Him: but they who do not reject doctrine, but life, are present, yet still separated: they are as friends who converse with each other, but do not mutually love each other; and they are as two, one of whom speaks as a friend with the other, but hates him as an enemy. That it is so, is also known from the common idea, that he who teaches well and lives well is saved, but not he who teaches well and lives ill; also that he who does not acknowledge God cannot be saved. From these things it is manifest, what kind of religion it is, to think concerning the Lord from faith, as it is called, and not to do anything from charity; wherefore the Lord says, *Why call ye Me Lord, Lord, and do not the things which I say? every one who cometh to Me, and heareth my words, and doeth them, is like to a man building a house; and he laid the foundation upon a rock: but he who heareth and doeth not, is like to a man building a house upon the ground without a foundation.* Luke vi. 46 to 49.

92. VI. *That the conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, takes place by these two faculties.* Conjunction with the Lord and regeneration are one, for as far as any one is conjoined to the Lord, so far he is regenerated; wherefore all that has been said above concerning regeneration, may be said concerning conjunction; and what is here said concerning conjunction may be said concerning regeneration. That there is conjunction of the Lord with man and a reciprocal conjunction of man with the Lord, the Lord Himself teaches in John: *Remain in Me, and I in you: he who remaineth in Me, and I in him, beareth much fruit: xv. 4, 5. In that day ye shall know that ye are in Me and I in you: xiv. 20.* Every one can see from reason alone, that there is not any conjunction of minds unless it is also reciprocal, and that the reciprocal conjoins: if any one loves another and is not loved in return, then as the one draws near the other recedes: but if he is loved in return, then as the one comes near the other also comes near, and conjunction takes place: love also wills to be loved; this is implanted in it; and as far as it is loved again, so far it is in itself and in its delight. From these things it is manifest, that if the Lord only loves man, and is not loved in return by man, the Lord would approach and man would recede; thus the Lord would continually will to come to man and to enter in to him, and man would turn himself back and go away: with those who are in hell it is so, but with those who are in heaven there is mutual conjunction. Since the Lord wills conjunction with man, for the sake of his salvation, He also provides that there should be with man a reciprocal; the reciprocal with man is, that the good which he wills and does from freedom, and the truth which he thinks and speaks from that willing according to reason, appear as from him; and that that good in his will, and that truth in his understanding, appear as his; yea, they appear to man as from himself and as his, altogether as if they were his; there is no differ-

ence; observe whether any one perceives otherwise by every sense: concerning that appearance as from himself, may be seen above, n. 74 to 77; and concerning appropriation as his, n. 78 to 81: the only difference is, that man ought to acknowledge that he does not do good and think truth from himself, but from the Lord; and hence that the good which he does, and the truth which he thinks, are not his: to think thus, from some love of the will, because it is the truth, makes conjunction; for so man beholds the Lord, and the Lord beholds man.

93. What the difference is between those who believe all good to be from the Lord, and those who believe good to be from themselves, it has been given both to hear and see in the spiritual world: they who believe good to be from the Lord, turn the face to Him, and receive the delight and the blessedness of good; but they who believe good to be from themselves, look at themselves, and think with themselves that they have merited; and because they look at themselves, they cannot do otherwise than perceive the delight of their good, which is not the delight of good, but the delight of evil; for the proprium of man is evil; and the delight of evil perceived as good, is hell. They who have done good, and have believed it to be from themselves, if they do not after death receive this truth, that all good is from the Lord, mingle themselves with the infernal genii, and at length make one with them: but they who receive that truth are reformed; yet no others receive it, but they who have looked to God in their life: to look to God in their life, is nothing else than to shun evils as sins.

94. The conjunction of the Lord with man and the reciprocal conjunction of man with the Lord takes place by loving the neighbor as one's self, and by loving the Lord above all things: to love the neighbor as one's self is nothing else than not to act dishonestly and unjustly with him, not to have him in hatred and burn with revenge against him, not to revile and defame him, not to commit adultery with his wife, and

not to do other like things against him : who cannot see, that they who do such things, do not love the neighbor as themselves ; but they who do not do such things because they are evils against the neighbor, and at the same time sins against the Lord, act sincerely, justly, friendly and faithfully with the neighbor ; and because the Lord does in like manner, reciprocal conjunction takes place ; and when conjunction is reciprocal, then whatever man does to the neighbor, he does from the Lord, and whatever he does from the Lord, is good ; and then the neighbor is not a person to him, but good in a person. To love the Lord above all things, is nothing else than not to do evil to the Word, because the Lord is in the Word ; nor to do evil to the holy things of the church, because the Lord is in the holy things of the church ; nor to do evil to the soul of any one, because the soul of every one is in the hand of the Lord : they who shun these evils as enormous sins, love the Lord above all things ; but no others can do this, except they who love the neighbor as themselves ; for the two things are conjoined.

95. Since there is a conjunction of the Lord with man and of man with the Lord, therefore there are two tables of the law, one for the Lord, and the other for man : as far as man as of himself does the laws of his table, so far the Lord gives that he may do the laws of His table : but man who does not do the laws of his table, which all have reference to the love of the neighbor, cannot do the laws of the Lord's table, which all have reference to the love of the Lord : how can a murderer, a thief, an adulterer, and a false witness, love the Lord ? does not reason dictate, that to be such, and to love God, are contradictory ? is not the devil such ? can he do otherwise than have God in hatred ? But when man loathes murders, adulteries, thefts, and false testimonies, as infernal, then he can ; for then he turns his face away from the devil to the Lord ; and when he turns his face to the Lord, there is given to him love and wisdom ; these enter man through the face, and not through the back

of his neck. Because conjunction with the Lord takes place thus and not otherwise, therefore those tables are called a covenant, and a covenant is between two.

96. VII. *That the Lord guards these two faculties with man inviolate and as sacred, in all the course of His Divine Providence.* The reasons are, that without these two faculties man would not have understanding and will, and thus would not be man; also, that without these two faculties man could not be conjoined to the Lord, and thus be reformed and regenerated; as also, that without these two faculties man would not have immortality and eternal life. That it is so, may indeed be seen from the knowledge of what liberty and rationality, which are these two faculties, are, which was given in the preceding pages; but not clearly, unless those things are set before the sight as conclusions; wherefore they are to be illustrated. *That without these two faculties man would not have will and understanding;* for man has will from nothing else, than that he can will freely as of himself; and to will freely as of himself, is from the faculty continually given to him by the Lord, which is called liberty: and man has understanding from nothing else, than that he can as of himself understand whether a thing is of reason or not; and to understand whether it is of reason or not, is from the other faculty continually given to him by the Lord, which is called rationality. These faculties conjoin themselves in man as will and understanding do; viz., that because man can will, he can also understand; for willing is not given without understanding; to understand is its partner or mate, without which [*qua*, fem.] it cannot be; wherefore with the faculty which is called liberty, there is given the faculty which is called rationality: also if you take away willing from understanding you understand nothing; and as far as you will, so far you can understand, provided there be present or be at the same time opened the supports which are called knowledges; for these are as instruments to a workman: it is said, as far as you will, you can understand; that

is, as far as you love to understand; for will and love act as one: this indeed appears as a paradox, but it so appears to those who do not love to understand, and thence do not will; and they who do not will say that they cannot: yet who cannot, and who can with difficulty, will be said in a following article. It is manifest without confirmation, that unless man had will from the faculty which is called liberty, and understanding from the faculty which is called rationality, he would not be man. Beasts have not these faculties: it appears as if the beasts also could will, and could understand, but they cannot; it is natural affection, which in itself is strong desire, with its mate science, which solely leads and brings them to doing what they do: the civil and the moral are indeed in their science, but are not above it; because they have not the spiritual, which gives to perceive the moral, and thence to think it analytically: they can indeed be taught to do something, but this is only the natural, which adds itself to their science and affection at the same time, and is reproduced either through the sight or through the hearing; but it never becomes of thought, and still less of reason, with them: some things concerning this thing may be seen above, n. 74. *That man without these two faculties could not be conjoined to the Lord, and thus not be reformed and regenerated*, has been shown above; for in these two faculties the Lord resides with men, as well the evil as the good, and by them conjoins Himself to every man: hence it is, that the evil as well as the good can understand, and hence he has the will of good and the understanding of truth in potency: that they are not in act, is from the abuse of these faculties. That the Lord resides in these faculties with every man, is from the influx of the will of the Lord, that He wills to be received by man, and to have an abode with him, and to give him the happy things of eternal life: these things are of the will of the Lord, because they are of His divine love. It is this will of the Lord which causes that what man thinks, speaks, wills and

does, appears in him as his. That the influx of the will of the Lord operates this, may be confirmed by many things from the spiritual world; for the Lord sometimes fills an angel with His Divine, so that the angel knows no otherwise than that he is the Lord: to Abraham, Hagar, and Gideon there appeared angels thus filled, who thence called themselves Jehovah, concerning whom in the Word: so also can one spirit be filled by another, until he knows not but that he is the other; this has very often been seen by me: it is also known in heaven, that the Lord operates all things by willing, and that what He wills is done. From these things it is manifest, that it is these two faculties by which the Lord conjoins Himself to man, and by which He causes that man should be reciprocally conjoined. But how man is reciprocally conjoined by these two faculties, consequently how he is reformed and regenerated by them, has been said above, and more will be said concerning it below. *That man, without these two faculties, would not have immortality and eternal life*, follows from the things just said, that by them there is conjunction with the Lord, also reformation and regeneration; by conjunction man has immortality, and by reformation and regeneration he has eternal life: and because by these faculties there is conjunction of the Lord with every man, as well evil as good, as was said, therefore every man has immortality; but that man has eternal life, that is, the life of heaven, with whom there is a reciprocal conjunction from inmost things to ultimates. From these things may be seen the reasons why the Lord guards these two faculties with man inviolate and as sacred in all the course of his Divine Providence.

97. VIII. *That therefore it is of the Divine Providence, that man should act from freedom according to reason.* To act from freedom according to reason, and to act from liberty and rationality, are the same, and also from will and understanding; but it is one thing to act from freedom according to reason, or from liberty and rationality, and another thing to act from

freedom itself according to reason itself, or from liberty itself and rationality itself; since that man who does evil from the love of evil, and confirms it with himself, indeed acts from freedom according to reason; but still his freedom is not in itself free, or freedom itself, but is infernal freedom, which in itself is servitude; and his reason is not in itself reason, but is reason either spurious, or false, or apparent through confirmations: but still both are of the Divine Providence; for if the freedom of willing evil, and of making it as of reason by confirmations, was taken away from the natural man, liberty and rationality would perish, and at the same time will and understanding; and he could not be led away from evils, and be reformed, thus not be conjoined to the Lord, and live to eternity: wherefore the Lord so guards freedom with man, as man does the pupil of his eye. But still the Lord by freedom continually leads man from evils, and as far as he can lead him by freedom, so far by freedom he implants goods; thus successively in the place of infernal freedom he puts in heavenly freedom.

98. It was said above, that every man has the faculty of willing, which is called liberty, and the faculty of understanding, which is called rationality; but it is to be well known, that these faculties are as if infixed in man, for his very human is in them: but, as was just said, it is one thing to act from freedom according to reason, and another thing to act from freedom itself according to reason itself: no others act from freedom itself according to reason itself, but those who have suffered themselves to be regenerated by the Lord; but the rest act from freedom according to thought, which they make a semblance of reason. But still, every man, unless he was born an idiot or extremely stupid, can come to reason itself, and through it to freedom itself; but there are many reasons that he does not come, which will be disclosed in what follows: it shall only be said here, to whom freedom itself or liberty itself, and at the same time reason

itself or rationality itself, cannot be given; and to whom it can be given with difficulty. Liberty itself and rationality itself cannot be given to those that are idiots from birth, nor to those that have afterwards become idiots, as long as they are idiots. Neither can liberty itself and rationality itself be given to those born stupid and doltish, and to some made so from the torpor of idleness, or from maladies which have prevented or altogether shut up the interiors of the mind, or from the love of a beastly life. Neither can liberty itself and rationality itself be given with those in the christian world who altogether deny the Divine of the Lord and the sanctity of the Word, and have retained the denial confirmed with themselves even to the end of life; for this is understood by the sin against the Holy Spirit, which is not remitted in this world, nor in the future, Matt. xii. 31, 32. Neither can liberty itself and rationality itself be given with those who attribute all things to nature and nothing to the Divine, and have made it of their faith by reasonings from visible things; for these are atheists. Liberty itself and rationality itself can with difficulty be given with those who have confirmed themselves much in falsities of religion, since the confirmer of falsity is a denier of the truth; but they can be given with those who have not confirmed themselves, in whatever religion they may be; concerning which subject may be seen the things which were adduced in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 91 to 97. Infants and children cannot come into liberty itself and rationality itself, until they become of adult age; since the interiors of the mind are opened with man successively: they are in the mean time as the seeds of unripe fruit, which cannot germinate in the ground.

99. It was said that liberty itself and rationality itself cannot be given with those who have denied the Divine of the Lord and the sanctity of the Word; also with those who have confirmed themselves in favor of nature against the Divine; and with difficulty

with those who have confirmed themselves much in falsities of religion; but still all these have not lost those faculties themselves: I have heard that atheists, who have become devils and satans, have understood the arcana of wisdom as well as the angels, but only when they heard them from them; but when they returned into their own thoughts, they did not understand: the reason was, because they did not will to; yet it was shown to them, that they could also will, unless the love and thence the delight of evil led them away: this also, when they heard, they understood; yea, they affirmed that they could, but that they did not will to be able, because thus they could not will what they wish, which was evil from the delight of its concupiscence: such wonders I have very often heard in the world of spirits: from which things I have been fully confirmed, that every man has liberty and rationality; and that every one can come into liberty itself and rationality itself, if he shuns evils as sins. But an adult, who does not come into liberty itself and rationality itself in the world, never can come into them after death; for then the state of his life remains to eternity as it was in the world.

THAT IT IS A LAW OF THE DIVINE PROVIDENCE, THAT MAN SHOULD AS OF HIMSELF REMOVE EVILS AS SINS IN THE EXTERNAL MAN, AND THAT THUS AND NOT OTHERWISE THE LORD CAN REMOVE EVILS IN THE INTERNAL MAN, AND THEN AT THE SAME TIME IN THE EXTERNAL.

100. Every one can see from reason alone, that the Lord, who is good itself and truth itself, cannot enter in with man, unless evils and falsities are removed with him; for evil is opposite to good, and falsity is opposite to truth; and two opposites can never be mingled; but when one draws near to the other a combat takes place, which lasts until one yields place to the other; and that which yields, goes away, and the other succeeds. In such opposition are heaven

and hell, or the Lord and the devil: can any one think from reason that the Lord can enter where the devil reigns? or that heaven can be where hell is? who does not see, from the rationality given to every sane man, that as the Lord enters, the devil must be cast out? or as heaven enters, hell is to be removed? This opposition is understood by Abraham's words from heaven to the rich man in hell, *Between us and you a vast chasm is fixed, that they who wish to cross from hence to you cannot; neither they who are there pass to us*: Luke xvi. 26. Evil itself is hell, and good itself is heaven; or, what is the same, evil itself is the devil, and good itself is the Lord; and a man in whom evil reigns is a hell in the least form, and a man in whom good reigns is a heaven in the least form: since it is so, how can heaven enter hell? since between them so vast a chasm is fixed, that it cannot be passed from this to that. From these things it follows that hell must by all means be removed, that the Lord with heaven may enter.

101. But many, especially they who have confirmed themselves in faith separate from charity, do not know that they are in hell when in evils, and do not at all know what evils are, for the reason that they think nothing concerning them, saying that they are not under the yoke of the law, and thus that the law does not condemn them; also that, because they can contribute nothing to salvation, they cannot remove any evil from themselves: these are they who neglect to think concerning evil; and because they neglect it, they are continually in it. That these are they who were understood by the Lord by the goats, Matt. xxv. 41 to 46, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 61 to 68, concerning whom it is said in verse 41, *Depart from me, ye cursed, into eternal fire prepared for the devil and his angels*. For they who think nothing concerning the evils with themselves, that is, who do not explore themselves, and afterwards desist from them, cannot but be ignorant what evil is, and then love it from the delight of

it; for he who does not know it, loves it, and he who neglects to think concerning it, is continually in it; he is as one blind, who does not see; for thought sees good and evil, as the eye sees the beautiful and the unbeautiful; and he is in evil, as well he who thinks and wills it, as he who believes that evil does not appear before God, and who believes that it is remitted if it does appear, for thus he thinks that he is without evil: if they abstain from doing evils, they do not abstain because they are sins against God, but because they fear the laws and fame; yet still they do them in their spirit, for it is the spirit of man which thinks and wills; wherefore, what man thinks in his spirit in the world, he does after his departure out of the world, when he becomes a spirit. In the spiritual world, into which every man comes after death, it is not asked what your faith had been, nor what your doctrine, but what your life, thus whether it was such or such; for it is known that as any one's life is, such is his faith, yea, his doctrine; for the life makes a doctrine to itself, and makes a faith to itself.

102. From the things now said it may be evident, that it is a law of the Divine Providence, that evils should be removed by man; for without the removal of them, the Lord cannot be conjoined to man, and lead him from himself into heaven. But because it is unknown that man ought as of himself to remove evils in the external man, and that, unless man does this as of himself, the Lord cannot remove the evils with him in the internal man, therefore these things shall be set before the reason in its light in this order. I. That every man has an external and an internal of thought. II. That the external of man's thought is in itself such as its internal is. III. That the internal cannot be purified from the concupiscences of evil, as long as the evils in the external man are not removed, because they obstruct. IV. That evils in the external man cannot be removed by the Lord, except by means of man. V. That man therefore ought to remove evils from the external man as of

himself. VI. That the Lord then purifies man from the concupiscences of evil in the internal man, and from evils themselves in the external. VII. That it is the continual of the Divine Providence of the Lord, that He may conjoin man to Himself, and Himself to him, that He may be able to give him the happy things of eternal life; which cannot be done, except as far as evils with their concupiscences are removed.

103. I. *That every man has an external and an internal of thought.* By the external and the internal of thought is here understood the like as by the external and internal man, by which nothing else is understood but the external and internal of the will and understanding; for the will and understanding make man; and because these two manifest themselves in the thoughts, it is said the external and internal of thought: now because not man's body but his spirit wills and understands, and thence thinks, it follows that this external and internal is the external and internal of man's spirit. That the body acts, whether it speaks or does, is only an effect from the internal and external of his spirit; for the body is only obedience.

104. That every man of considerable age has an external and an internal of thought, and so too an external [and an internal] of the will and understanding, or an external and an internal of the spirit, which is the same with the external and internal man, is manifest to every one who attends to the thoughts and intentions of another from his speech or deeds; and also to his own, when he is in companies, and when out of them; for one can speak in a friendly manner with another from external thought, and yet be unfriendly in internal thought; one can speak concerning love towards the neighbor and concerning love to the Lord from external thought, and at the same time from the affection of it, when yet in his internal thought he makes the neighbor of no account, and does not fear God: one can speak from external

thought, and at the same time affection, concerning the justice of the civil laws, concerning the virtues of moral life, and concerning the things which are of doctrine and spiritual life; and yet, when he is alone with himself, can speak from internal thought and its affection against the civil laws, against the moral virtues, and against the things which are of doctrine and spiritual life: thus do those who are in the concupiscences of evil, and still wish it to appear before the world that they are not in them. Most also, when they hear others speaking, think with themselves, when they think interiorly in themselves, as they think in speaking, Are they to be believed or not? what do they intend? that flatterers and hypocrites have double thought, is known; for they are able to restrain themselves, and to beware lest the interior thought be opened, and some to hide it more and more interiorly, and, as it were, to block up the doors lest it should appear. That there is given to man exterior thought and interior thought, is plainly manifest from this, that from his interior thought he can see the exterior thought, and also reflect upon it, and judge concerning it, whether it is evil or not evil: that the mind of man is such, is owing to the two faculties which he has from the Lord, which are called liberty and rationality; from which, unless he had an external and an internal of thought, he could not perceive and see any evil with himself, and be reformed; yea, neither could he speak, but only make a sound like a beast.

105. The internal of thought is from the life's love and its affections, and thence perceptions; the external of thought is from those things which are in the memory, and which subserve the life's love for confirmations, and for means to an end. Man from infancy even to youthful age is in the external of thought from the affection of knowing, which then makes its internal; something also of concupiscence breathes through, and thence of inclination, from the life's love innate from the parents: but afterwards as

he lives, his life's love is formed, whose affections and thence perceptions make the internal of his thought, and from his life's love is formed the love of means, whose delights and sciences thence called up from the memory, make the external of his thought.

106. II. *That the external of man's thought is in itself such as its internal is.* That man from head to foot is such as his life's love is, has been shown before; here therefore something shall first be said concerning the life's love of man, since nothing can before be said concerning the affections which together with the perceptions make the internal of man, and concerning the delights of the affections together with the thoughts which make his external. The loves are manifold, but two of them are as lords and kings, heavenly love, and infernal love: heavenly love is love to the Lord and towards the neighbor, and infernal love is the love of self and of the world; the former and the latter loves are opposite to each other, as heaven and hell are; for he who is in the love of self and of the world, does not wish good to any one but himself; but he who is in love to the Lord and in love towards the neighbor, wishes good to all. These two loves are the loves of man's life, but with much variety: heavenly love is the life's love of those whom the Lord leads, and infernal love is the life's love of those whom the devil leads. But the life's love of any one cannot be given without derivations, which are called affections: the derivations of infernal love are the affections of evil and falsity, properly concupiscences; and the derivations of heavenly love are the affections of good and truth, properly attachments. The affections of infernal love, which are properly concupiscences, are as many as there are evils; and the affections of heavenly love, which are properly attachments, are as many as there are goods. Love dwells in its affections as a lord in his dominion, or as a king in his kingdom: their dominion and kingdom is over the things which are of the mind, that is, which are of the will and understanding of man, and

thence of the body. The life's love of man, by its affections and thence perceptions, and by its delights and thence thoughts, governs the whole man, the internal of his mind by the affections and thence perceptions, and the external of the mind by the delights of the affections and thence the thoughts.

107. The form of this government may in some degree be seen by comparisons: heavenly love, with the affections of good and truth, and thence the perceptions, and at the same time with the delights of those affections and thence with the thoughts, may be compared to a tree distinguished for branches, leaves and fruits; the life's love is that tree, the branches with the leaves are the affections of good and truth with their perceptions, and the fruits are the delights of the affections with their thoughts. But infernal love, with its affections of evil and falsity, which are concupiscences, and at the same time with the delights of those concupiscences and thence with the thoughts, may be compared to a spider and his web woven around: the love itself is the spider, the concupiscences of evil and falsity with their interior craftinesses are the network threads nearest to the spider's seat; and the delights of those concupiscences with deceitful machinations are the remoter threads, where flitting flies are caught, wrapped around and devoured.

108. From these comparisons may indeed be seen the conjunction of all things of the will and understanding or mind of man with his life's love, but still not rationally: that conjunction may be seen rationally thus: there are everywhere three things together which make one, which are called end, cause and effect; the life's love there is the end, the affections with their perceptions are the cause, and the delights of the affections with their thoughts are the effect; for like as the end through the cause comes into the effect, so also the love through its affections comes to its delights, and through its perceptions to its thoughts: the effects themselves are in the delights of the mind and their thoughts, when the delights are of the will and the thoughts are

of the understanding thence, thus when there is full consent there: they are then effects of his spirit, which, if they do not come into the act of the body, still are as in act, when there is consent: they are also then at the same time in the body, and dwell with his life's love there, and breathe after action, which takes place provided nothing hinders: such are the concupiscences of evil, and evils themselves, with those who in their spirit make evils allowable. Now as the end conjoins itself with the cause, and through the cause with the effect, so does the life's love with the internal of thought, and through this with its external; hence it is manifest, that the external of man's thought in itself is such as its internal is, for the end puts it all into the cause, and through the cause into the effect; for nothing essential is given in the effect, but what is in the cause, and through the cause in the end; and because the end is thus the essential itself which enters into the cause and the effect, therefore the cause and the effect are called the middle end and the ultimate end.

109. It sometimes appears as if the external of man's thought was not in itself such as the internal is; but this takes place because the life's love, with its internals around itself, places a substitute below itself, which is called the love of means; and it enjoins upon it, that it should beware and guard lest anything of its concupiscences should appear; wherefore that substitute, from the cunning of its chief, which is the life's love, speaks and acts according to the civil things of the kingdom, according to the moral things of reason, and according to the spiritual things of the church; and some so craftily and ingeniously, that nobody sees but that they are such as they speak and act, and at length from concealment scarcely themselves know otherwise: such are all hypocrites; and such are priests who in heart make the neighbor of no account and do not fear God, and yet preach concerning the love of the neighbor and the love of God: such are judges, who judge according to gifts and friendships, when they pretend zeal for justice, and speak from reason

concerning judgment : such are merchants insincere and fraudulent in heart, when they act sincerely for the sake of gain : and such are adulterers, when from rationality, which every man has, they speak concerning the chastity of marriage ; and so on. But if the same strip the love of means, the substitute of their life's love, of his purple and fine linen garments which they had thrown around him, and clothe him in his domestic coat, they then think, and whenever they speak from their thought with their greatest friends, who are in a like life's love, they speak, quite the contrary. It may be believed, that when from the love of means they have spoken so justly, sincerely and piously, then the quality of the internal of thought was not in the external of their thought, yet still it was ; there is hypocrisy in them, there is the love of self and of the world in them, the craftiness of which is to catch fame for the sake of honor and gain, even to the last appearance : this is the quality of the internal in the external of their thought, when they so speak and act.

110. But with those who are in heavenly love, the internal and the external of thought, or the internal and external man, act as one, when they speak ; nor do they know a difference : their life's love, with its affections of good and their perceptions of truth, is as a soul in the things which they think, and thence speak and act ; if they are priests, they preach from love towards the neighbor and from love to the Lord ; if they are judges, they judge from justice itself ; if they are merchants, they act from sincerity itself ; if married, they love the consort from chastity itself ; and so on. Their life's love also has the love of means as a substitute, which it teaches and leads that it may act from prudence, and clothes it with robes of zeal for the truths of doctrine and at the same time for the goods of life.

111. III. *That the internal cannot be purified from the concupiscences of evil, as long as evils in the external man are not removed, because they obstruct, follows*

from the things said above, that the external of man's thought is in itself such as the internal of his thought is, and that they cohere together as that which is not only within in another, but also from the other; wherefore one cannot be separated unless the other is at the same time; it is thus with every external which is from an internal, and with every posterior which is from a prior, and with every effect which is from a cause. Now because concupiscences together with craftinesses make the internal of thought with the evil, and the delights of concupiscences together with machinations make the external of thought with them, and the latter are conjoined with the former into one, it follows that the internal cannot be purified from concupiscences, as long as the evils in the external man are not removed. It is to be known, that it is man's internal will which is in concupiscences, and that it is his internal understanding which is in craftinesses; and that it is the external will which is in the delights of concupiscences, and the external understanding which is in machinations from craftinesses: every one can see that concupiscences and their delights make one, also that craftinesses and machinations make one, and that these four are in one series, and together make as it were one bundle; from which things it is again manifest, that the internal, which consists of concupiscences, cannot be cast out, unless by the removal of the external, which consists of evils. Concupiscences by their delights produce evils; but when evils are believed allowable, which is done by consent of the will and the understanding, then the delights and evils make one: that consent is a deed, is known; which is also what the Lord says, *If any one has looked at another's woman, so as to lust after her, he already commits adultery with her in his heart: Matt. v. 28.* It is the like with the rest of the evils.

112. From these things it may now be evident, that as man is purified from concupiscences of evil, evils are to be altogether removed from the external man; for not before is a passage for concupiscences given,

and if a passage is not given, the concupiscences remain within, and breathe forth delights from themselves, and so compel man to consent, thus to deed: the concupiscences through the external of thought enter the body, wherefore, when there is consent in the external of thought, they are forthwith in the body; the delight which is felt, is there: that as is the mind, such is the body, thus the whole man, may be seen in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 362 to 370. This may be illustrated by comparisons, and also by examples. *By comparisons*: the concupiscences with their delights may be compared to fire, which the more it is kindled burns the more; and the more free passage it has, the more widely it spreads itself; until in a city it consumes its houses, and in a forest its trees; the concupiscences of evil are also in the Word compared to fire, and the evils thence to a conflagration: and the concupiscences of evil with their delights appear also in the spiritual world as fires; infernal fire is nothing else. They may be compared also to floods and inundations from waters, the mounds or dams being removed. They may also be compared to gangrenes and abscesses which induce death upon the body, as they spread, or as they are not cured. *By Examples* it is clearly manifest, that if evils are not removed in the external man, the concupiscences with their delights grow and exuberate: the thief, as far as he steals, so far hankers to steal, until at length he cannot desist: in like manner the cheat, as far as he cheats: with hatred and revenge, with luxury and intemperance, with whoredom and blasphemy, it is the like: that the love of ruling from the love of self increases so far as the reins are slackened to it, is known; equally the love of possessing goods from the love of the world: it appears as if they had no boundary or end. From which it is manifest, that as far as evils are not removed in the external man, so far their concupiscences exuberate; also in whatever degree the reins

are slackened to evils, in that degree the concupiscences increase.

113. Man cannot perceive the concupiscences of his evil; he indeed perceives their delights, but still reflects too little upon them; for delights delight the thoughts, and take away reflections; wherefore, if he did not know from elsewhere that they were evils, he would call them goods, and from freedom according to the reason of his thought would perpetrate them; and when he does this, he appropriates them to himself: as far as he confirms them as allowable, so far he amplifies the court of the reigning love, which is his life's love; the concupiscences make its court, for they are as its ministers and attendants, by which it governs the exteriors, which make its kingdom: but as is the king, such are the ministers and attendants, and such is the kingdom: if the king is the devil, then his ministers and attendants are insanities, and the people of his kingdom are falsities of every kind; which the ministers, whom they call wise, although they are insane, by ratiocinations from fallacies and by fantasies make to appear as truths, and they are acknowledged as truths. Can such a state of man be changed otherwise than by evils being removed in the external man? thus also the concupiscences, which cohere to the evils, are removed; otherwise a passage would not be open for the concupiscences, for they are closed in, like a besieged city, and like a closed ulcer.

114. IV. *That evils in the external man cannot be removed by the Lord, except by means of man.* In all the christian churches this doctrine is received, that man, before he approaches the holy communion, should explore himself, should see and acknowledge his sins, and should repent, by desisting from them, and by rejecting them, because they are from the devil; and that otherwise the sins are **not** remitted to him, and that he is condemned. The English, although they are in the doctrine of faith alone, still, in the exhortation to the holy communion, openly teach exploration, acknowledgment, confession of sins, re-

pentance, and renovation of life, and threaten those who do not do them in these words, that otherwise the devil will enter into them as into Judas, and will fill them with all iniquity, and destroy both body and soul. The Germans, Swedes, and Danes, who also are in the doctrine of faith alone, in the exhortation to the holy communion teach like things, threatening also that otherwise they would make themselves liable to infernal punishments and eternal damnation, for the mixture of the holy and the profane: these things are read by the priests with a loud voice before those who are about to come to the Holy Supper, and are listened to by them with all acknowledgment that it is so. But yet, when the same hear preaching the same day concerning faith alone, and also that the law does not condemn them, because the Lord fulfilled it for them, and that of themselves they cannot do any good except meritorious, and thus that works have nothing of salvation in them, but faith alone, they return home with full forgetfulness of the former confession, and with the rejection of it, as far as they think from the preaching concerning faith alone. What now is true? this or that? two things contrary to each other cannot be true, as that without the exploration, knowledge, acknowledgment, confession and rejection of sins, thus without repentance, their remission is not given, thus not salvation, but eternal damnation; or that such things do nothing for salvation, because plenary satisfaction for all the sins of men was made by the Lord, by the passion of the cross, for those who are in faith, and that they who are in faith alone with the trust that it is so, and in confidence concerning the imputation of the Lord's merit, are without sins, and that they appear before God as those who are washed look bright in the face. From these things it is manifest, that the common religion of all the churches in the christian world is, that man should explore himself, should see and acknowledge his sins, and afterwards desist from them; and that otherwise there is no salvation, but damnation.

That it is also divine truth itself, is manifest from the places in the Word where it is commanded that man should repent, as from these: *Jesus said, Bring forth fruits worthy of repentance; already the axe lies at the root of the tree; every tree not bringing forth good fruit shall be cut down and cast into the fire*: Luke iii. 8, 9. *Jesus said, Unless ye REPENT, ye will all perish*: Luke xii. 3, 5. *Jesus preached the gospel of the kingdom of God; REPENT, and believe the gospel*: Mark i. 14, 15. *Jesus sent out the disciples, who, going forth, preached that they should REPENT*: Mark vi. 12. *Jesus said to the apostles that they must preach REPENTANCE AND REMISSION OF SINS AMONG ALL NATIONS*: Luke xxiv. 47. *John preached the baptism of REPENTANCE UNTO THE REMISSION OF SINS*: Mark i. 4; Luke iii. 3. Think concerning this also from some understanding, and if you have religion, you will see that repentance from sins is the way to heaven, and that faith separate from repentance is not faith, and that they who are in non-faith from non-repentance are in the way to hell.

115. They who are in faith separate from charity, and have confirmed themselves from the saying of Paul to the Romans, *That man is justified by faith without the works of the law*, iii. 28, adore this saying like those who adore the sun, and become like those who fix the eyes earnestly on the sun, from which the sight becoming blunted does not see anything in the midst of light; for they do not see what is there understood by the works of the law, that they are the rituals which were described by Moses in his books, which everywhere there are called the law; and that they are not the precepts of the decalogue; wherefore, lest the precepts of the decalogue should be understood, he explains it by saying, *Do we then abrogate the law by faith? let it not be, but we establish the law*: ver. 31 of the same chapter. Those who from that saying have confirmed themselves in faith separated, from looking at that passage as at the sun, neither see where he enumerates the laws of faith, that

they are the very works of charity : what therefore is faith without its laws? nor do they see where he enumerates evil works, saying that they who do them cannot enter into heaven. From which it is manifest, what blindness is induced from this passage alone badly understood.

116. That evils cannot be removed in the external man except by the means of man, is because it is from the Divine Providence of the Lord that whatever man hears, sees, thinks, wills, speaks and does, should appear altogether as his : that without that appearance man would have no reception of divine truth, no determination to doing good, no appropriation of love and wisdom, nor of charity and faith, and hence no conjunction with the Lord, and therefore no reformation and regeneration, and thus salvation, has been shown above, n. 71 to 95 and following numbers : that without that appearance repentance from sins cannot be given, yea, neither faith, is evident : also that man without that appearance is not man, but destitute of rational life, like a beast. Let him who will, consult his own reason, whether it appears otherwise than that man thinks from himself concerning good and truth, as well spiritual as moral and civil ; and then receive this doctrinal, that all good and truth is from the Lord, and nothing from man ; will you not acknowledge this consequence, that man will do good and will think truth as of himself, but still will acknowledge that they are from the Lord, and therefore also that man will remove evils as of himself, but still will acknowledge that he does it from the Lord ?

117. There are very many who do not know that they are in evils, because they do not do them in externals ; for they fear the civil laws, and also the loss of character, and thus from custom and habit they learn to shun evils as damages to their honor and their gain : but if they do not shun evils from a principle of religion, because they are sins, and against God, then the concupiscences of evil with their delights remain with them, as impure waters dammed up or stag-

nated: let them explore their thoughts and intentions, and they will find them, provided they know what sin is. There are many such who have confirmed themselves in faith separate from charity, who, because they believe that the law does not condemn, do not at all attend to sins; and some doubt whether there are any, and if there are, that they are not before God, because they are forgiven. Such also are natural moralists, who believe that a civil and moral life with its prudence produces all things, and the Divine Providence nothing. Such also are they who with much study affect the character and name of honesty and sincerity, for the sake of honor or of gain. But they who are such, and have at the same time despised religion, become after death spirits of concupiscences, who appear to themselves as if they were men, but to others at a distance as priapuses; and they see in the darkness, and nothing in the light, like owls.

118. From these things now follows Article V. confirmed, which is, *That therefore man ought to remove evils from the external man as of himself*; which things may also be seen explained in three articles in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM; in one, That no one can shun evils as sins, so far as interiorly to loathe them, except by combats against them, n. 92 to 100. In the second, That man ought to shun evils as sins, and to fight against them, as of himself, n. 101 to 107. In the third, That if any one shuns evils from any other cause whatever than because they are sins, he does not shun them, but only causes that they do not appear before the world, n. 108 to 113.

119. VI. *That the Lord then purifies man from the concupiscences of evil in the internal man, and from evils themselves in the external man.* The reason that the Lord then purifies man from the concupiscences of evil, when man as of himself removes the evils, is because the Lord cannot purify him before; for evils are in the external man, and the concupiscences of evil in the internal; and they cohere as the roots with

the trunk : wherefore, unless evils are removed, there is not given an opening ; for they block up and close the gate, which cannot be opened by the Lord except by the means of man, as was shown just above : when man thus as of himself opens the gate, then the Lord at the same time extirpates the concupiscences. The reason also is, because the Lord acts into the inmost of man, and from the inmost in sequence even to the ultimates ; and in the ultimates is man at the same time : as long therefore as the ultimates are kept closed by man himself, there cannot be any purification ; but only such operation can be done by the Lord in the interiors, as is that of the Lord in hell, the form of which is a man who is in the concupiscences of evil ; which operation is only an arrangement lest one thing should destroy another, and lest good and truth should be violated. That the Lord continually urges and presses man to open the gate to Him, is manifest from the words of the Lord in the Apocalypse : *Behold, I stand at the door and knock ; if any one shall hear my voice, and open the door, I will enter to him, and will sup with him, and he with me : iii. 20.*

120. Man knows nothing at all concerning the interior state of his mind, or his internal man ; yet there are infinite things there, not one of which comes to his knowledge ; for the internal of man's thought, or his internal man, is his spirit itself ; and in it there are things as infinite or as innumerable as there are in man's body ; yea, still more innumerable ; for man's spirit is in its form a man, and all the things of it correspond to all things of man in his body. Now as man knows nothing from any sensation, how his mind or soul operates into all things of his body conjointly and singly, so neither does man know how the Lord operates into all things of his mind or soul, that is, into all things of his spirit : the operation is continual ; in this man has no part ; but still the Lord cannot purify man from any concupiscence of evil in his spirit or internal man, as long as man holds the external closed : it is evils by which man holds the

external closed, every one of which appears to him as one, although there are infinite things in each; when man removes this as one, then the Lord removes the infinite things in it. This is what is understood by the Lord's then purifying man from the concupiscences of evil in the internal man, and from the evils themselves in the external.

121. It is believed by many, that only to believe that which the church teaches, purifies man from evils; and it is believed by some that to do good purifies; by some, that to know, speak, and teach such things as are of the church does; by some, that to read the Word and books of piety does; by some, to frequent churches, to listen to preachings, and especially to come to the Holy Supper; by some, to renounce the world, and to pursue piety; by some, to confess one's self guilty of all sins, and so on. But still all these things purify man in nothing, unless he explores himself, sees his sins, acknowledges them, condemns himself on account of them, and does repentance by desisting from them; and does all these things as of himself, but still from the acknowledgment of the heart that it is of the Lord. Before these things are done, the aforesaid things aid in nothing, for they are either meritorious or hypocritical; and those persons appear in heaven before the angels either as beautiful harlots smelling badly from their corruption; or as deformed women appearing beautiful from paint laid on; or as jugglers and mimics represented in the theatres; or as apes in human clothes. But when evils are removed, then the above-mentioned things become of their love, and they appear in heaven before the angels as beautiful men, and as their partners and associates.

122. But it is to be well known, that man desiring to repent ought to look to the Lord alone; if to God the Father alone, he cannot be purified; nor if to the Father for the sake of the Son; neither if to the Son as man only; for God is one, and the Lord is He; for His Divine and Human is one person, as was shown in

the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD. That every one desiring to repent might look to the Lord alone, the Holy Supper was instituted by Him, which confirms the remission of sins with those who repent: it confirms it, because in that supper or communion every one is kept looking to the Lord alone.

123. VII. *That it is the continual of the Divine Providence of the Lord, that He may conjoin man to Himself and Himself to him, that He may be able to give him the happy things of eternal life; which cannot be done, except as far as evils with their concupiscences are removed.* That the continual of the Divine Providence of the Lord is to conjoin man to Himself and Himself to him, and this conjunction is what is called reformation and regeneration, and that hence man has salvation, was shown above, n. 27 to 45. Who does not see that conjunction with God is eternal life and salvation? Every one sees this who believes that men are from creation images and likenesses of God, Gen. i. 26, 27, and who knows what the image and likeness of God is. Who that has sound reason, while he thinks from his rationality, and wills to think from his liberty, can believe that there are three Gods, equal in essence; and that the Divine Being or Divine Essence can be divided? That there is a trine in the one God, may be thought and comprehended, as in an angel and in man, soul and body, and the proceeding of life from them, is comprehended; and because this trine in one is given only in the Lord, it follows that conjunction must be with Him: use your rationality and at the same time your liberty of thinking, and you will see this truth in its light; but admit first, that there is a God, and that there is a heaven, and that there is an eternal life. Now because God is one, and man from creation was made His image and likeness, and because by infernal love, and by its concupiscences and their delights, he has come into the love of all evils, and hence has destroyed with himself the image and likeness of God, it follows that it is the continual of the Divine Provi-

dence of the Lord, that He may conjoin man to Himself and Himself to man, and thus cause that he should be His image: that this is to the end that the Lord may be able to give to man the happy things of eternal life, also follows, for Divine Love is such: but that He cannot give these things, nor make him an image of Himself, unless man as of himself removes sins in the external man, is because the Lord is not only Divine Love, but also Divine Wisdom; and Divine Love does nothing except from Divine Wisdom, and according to it: that man cannot be conjoined to Him, and thus be reformed, regenerated and saved, unless it were permitted him to act from freedom according to reason, for thereby man is man, is according to His Divine Wisdom; and whatever is according to the Divine Wisdom of the Lord is also of His Divine Providence.

124. To these things I will add two arcana of angelic wisdom, from which it may be seen of what quality the Divine Providence is: the one, that the Lord never acts into any particular thing with man singly, unless into all things at the same time; the other, that the Lord acts from inmost things and from ultimates at the same time. *That the Lord never acts into any particular thing with man singly, unless into all things of him at the same time*, is because all things of man are in such connection, and by connection in such form, that they act not as many, but as one: that man, as to the body, is in such connection and through connection in such a form, is known: in a like form from a connection of all things is also the human mind, for the human mind is a spiritual man, and also is actually a man; hence it is that the spirit of man, which is his mind in the body, is in all form a man; wherefore man after death is equally man as in the world, only with the difference, that he has thrown away the cast-offs, which made his body in the world. Now because the human form is such that all the parts make a general whole which acts as one, it follows that one cannot be moved out of place, and changed as to state, except with consent of the rest;

for if one should be moved out of place and changed as to state, the form which acts as one would suffer. From these things it is manifest, that the Lord never acts into any particular, unless at the same time into all: the Lord acts thus into the universal angelic heaven, since the universal angelic heaven is in the sight of the Lord as one man; thus too the Lord acts into every angel, because every angel is a heaven in the least form; thus also he acts into every man, proximately into all things of his mind, and through these into all things of his body; for the mind of man is his spirit, and according to conjunction with the Lord it is an angel, and the body is obedience. But it is to be well observed, that the Lord also acts singly, yea, most singly, into every particular of man, but at the same time through all the things of his form; yet still does not change the state of any part, or of any thing in particular, except conformably to the whole form: but concerning these things more will be said in what follows, where it will be demonstrated that the Divine Providence of the Lord is universal because in particulars, and that it is particular because it is universal. *That the Lord acts from inmost things and from ultimates at the same time*, is because thus and not otherwise things all and each are held together in connection; for the intermediates depend on the inmost things successively even to the ultimates, and in the ultimates they are together; for it was shown in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, in part third, that in the ultimate is the simultaneous of all things from the first. From this also it is, that the Lord from eternity, or Jehovah, came into the world, and there put on and undertook the Human in ultimates, that He might be from first things and at the same time in ultimates, and thus from first things through ultimates govern the universal world, and so save men, whom, according to the laws of His Divine Providence, which are also the laws of His Divine Wisdom, he can save. This therefore it is, which is known in the christian world, that no mortal could

have been saved, unless the Lord had come into the world; concerning which may be seen the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 35. Hence it is that the Lord is called the first and the last.

125. These angelic arcana are premised, that it may be comprehended how the Divine Providence of the Lord operates, that He may conjoin man to Himself and Himself to man; this is not done upon any particular of him singly, unless upon all things of him at the same time; and this takes place from man's inmost and from his ultimates at the same time: man's inmost is his life's love, the ultimates are those things which are in the external of thought, the intermediates are the things which are in the internal of his thought; of what quality these are with the evil man, has been shown in what goes before; from which things it is again manifest, that the Lord cannot act from inmost things and ultimates at the same time, unless together with man, for man is together with the Lord in ultimates; wherefore, as man acts in ultimates, which are at his decision, because in his freedom, so the Lord acts from his inmost things and in things successive to ultimates. Those things which are in man's inmost parts, and in things successive from inmost things to ultimates, are altogether unknown to man; and therefore man is altogether ignorant how and what the Lord operates there; but because they cohere as one with the ultimates, therefore it is not necessary for man to know more, than that he should shun evils as sins, and look to the Lord. Thus and not otherwise can his life's love, which from birth is infernal, be removed by the Lord, and the love of heavenly life be implanted in its place.

126. When the love of heavenly life is implanted by the Lord in place of the love of infernal life, then in place of the concupiscences of evil and falsity are implanted the affections of good and truth, and in place of the delights of the concupiscences of evil and falsity are implanted the delights of the affections of good, and in place of the evils of infernal love are implanted

the goods of heavenly love : then instead of craftiness is implanted prudence, and instead of thoughts of malice are implanted thoughts of wisdom : thus man is born anew, and becomes new. What goods succeed in the place of evils, may be seen in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM, n. 67 to 73, n. 74 to 79, n. 80 to 86, n. 87 to 91. Also, that as far as man shuns and loathes evils as sins, so far he loves the truths of wisdom, n. 32 to 41 ; and that so far he has faith, and is spiritual, n. 42 to 52.

127. That it is the common religion in the universal christian world, that man should explore himself, see his sins, acknowledge them, confess them before God, and desist from them, and that this is repentance, remission of sins, and thence salvation, was shown above from the exhortations read in all christian churches before the holy communion. The same may also be evident from the creed which has its name from Athanasius, which is also received in the universal christian world, where at the end are these words : “ *The Lord will come to judge the living and the dead, at whose coming they who have done good things will enter into eternal life, and they who have done evil things into eternal fire.*”

128. Who does not know from the Word, that every one is allotted a life after death according to his deeds ? Open the Word, read it, and you will see clearly ; but remove then the thoughts from faith and from justification by it alone. That the Lord teaches this everywhere in His Word, let these few things be for testimony : *Every tree which BRINGETH not FORTH GOOD FRUIT, shall be cut down and cast into the fire ; wherefore from their fruits shall ye know them : Matt. vii. 19, 20. Many will say to Me in that day, Lord, have we not prophesied by thy name, and in thy name done many virtues ? but then I will confess to them, I know you not ; depart from Me, ye that work INIQUITY : Matt. vii. 22, 23. Every one who heareth my words and DOETH THEM, I will compare to a prudent man, who built a house upon a rock : but every one hearing my*

words and NOT DOING THEM, shall be compared to a foolish man, who built his house upon the ground without a foundation: Matt. vii. 24, 26; Luke vi. 46 to 49. The Son of man will come in the glory of his Father, and then WILL HE RENDER TO EVERY ONE ACCORDING TO HIS DEEDS: Matt. xvi. 27. The kingdom of God shall be taken away from you, and SHALL BE GIVEN TO A NATION BRINGING FORTH ITS FRUITS: Matt. xxi. 53. Jesus said, My mother and my brethren are these, who hear the word of God and DO IT: Luke viii. 21. Then shall ye begin to stand and knock at the door, saying, Lord, open to us; but he, answering, shall say to them, I know you not whence ye are; depart from me, ALL WORKERS of iniquity: Luke xiii. 25 to 27. They who have done good things shall go forth into a resurrection of life, but they who have done evil things into a resurrection of judgment: John v. 29. We know that God doth not hear SINNERS, but if any one worship God, and DO HIS WILL, him He heareth: John ix. 21. If ye know these things, blessed are ye if ye do them: John xii. 17. He who hath my precepts, and DOETH THEM, he it is who loveth me, and I will love him, and will come to him, and make an abode with him: John xiv. 15, 21 to 24. Ye are my friends, if YE DO whatever I command you: I have chosen you that ye SHOULD BEAR fruits, and that your fruit should remain: John xv. 14, 16. The Lord said to John, Write to the angel of the Ephesian church, I KNOW THY WORKS: I have against thee, that thou hast left the former CHARITY; REPENT, and DO THE FORMER WORKS; if not, I will move thy candlestick from its place: Apoc. ii. 1, 2, 4, 5. To the angel of the church of the Smyrneans write, I know THY WORKS: Apoc. ii. 8. To the angel of the church in Pergamus write, I KNOW THY WORKS; REPENT: Apoc. ii. 13, 16. To the angel of the church in Thyatira write, I KNOW THY WORKS AND CHARITY; and thy latter WORKS more than the first: Apoc. ii. 26. To the angel of the church in Sardis write, I KNOW THY WORKS, that thou hast a name that thou livest, but art dead; I HAVE NOT FOUND THY WORKS PERFECT BEFORE GOD; REPENT: Apoc. iii. 1, 2, 3.

To the angel of the church which is in Philadelphia write, I KNOW THY WORKS: Apoc. iii. 7, 8. To the angel of the church of the Laodiceans write, I KNOW THY WORKS; REPENT: Apoc. iii. 14, 15, 19. I heard a voice from heaven saying, Write, Blessed are the dead, who die in the Lord from now; THEIR WORKS FOLLOW THEM: Apoc. xiv. 13. A book was opened, which is that of life, and the dead were judged, ALL ACCORDING TO THEIR WORKS: Apoc. xx. 12, 13. Behold, I come quickly, and my reward is with me, THAT I MAY GIVE TO EVERY ONE ACCORDING TO HIS WORK: Apoc. xxii. 12. These are in the New Testament; there are still more in the Old, from which I shall adduce this only: Stand in the gate of Jehovah, and proclaim there this word; thus said Jehovah Zebaoth, God of Israel, Render good your ways, and your works; do not trust to yourselves upon the words of a lie, saying, the temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these: will ye, in stealing, killing, and committing adultery, and in swearing by a lie, afterwards come, and stand before Me in this house, upon which my name is named, and say, We have been seized, while ye do these abominations? has this house become a den of robbers? even I, behold, I have seen; the saying is Jehovah's: Jer. vii. 1, 3, 4, 9, 10, 11.

THAT IT IS A LAW OF THE DIVINE PROVIDENCE, THAT MAN SHOULD NOT BE COMPELLED BY EXTERNAL MEANS TO THINKING AND WILLING, THUS TO BELIEVING AND LOVING, THE THINGS WHICH ARE OF RELIGION; BUT THAT MAN SHOULD LEAD, AND SOMETIMES COMPEL, HIMSELF.

129. This law of the Divine Providence follows from the two preceding ones, which are, that man should act from freedom according to reason; concerning which, n. 71 to 99: and that he should do this of himself, although from the Lord, thus as of himself; concerning which, n. 100 to 128: and because being compelled is not from freedom according

to reason, and is not of one's self, but is from non-freedom, and from another, therefore this law of the Divine Providence follows in order after the two former ones: every one also knows, that no one can be compelled to think what he does not will to think, and to will what he thinks not to will, thus neither to believe what he does not believe, and not at all what he does not will to believe, nor to love what he does not love, and not at all what he does not will to love; for the spirit of man or his mind is in full liberty of thinking, willing, believing, and loving; in which liberty it is from influx from the spiritual world, which does not compel, for the spirit or mind of man is in that world; but not from influx from the natural world, which is not received, unless they act as one: man can be driven to say that he thinks and wills these things, and that he believes and loves these things; but if they are not or do not become of his affection and thence of his reason, he still does not think, will, believe, and love them: man may also be compelled to speak in favor of religion, and to do according to it, but he cannot be compelled to think in favor of it from any faith, and to will it from any love: every one also, in kingdoms in which justice and judgment are maintained, is compelled not to speak against religion, nor to act against it; but still no one can be compelled to think and will in favor of it; for it is in the liberty of every one to think with hell, and to will in favor of it; and also to think in favor of heaven, and to will in favor of it; but reason teaches what the one is and what the other, and what lot awaits the one and what lot the other; and the will has choice and election from reason. From these things it may be evident that the external cannot compel the internal: yet it is sometimes done; but that it is injurious, will be demonstrated in this order. I. That no one is reformed by miracles and signs, because they compel. II. That no one is reformed by visions, and by discourses with the deceased, because they compel. III. That no one is reformed by threats

and punishments, because they compel. IV. That no one is reformed in states of non-rationality and non-liberty. V. That it is not contrary to rationality and liberty to compel one's self. VI. That the external man is to be reformed by the internal, and not the reverse.

130. I. *That no one is reformed by miracles and signs, because they compel.* That man has an internal and an external of thought, and that the Lord flows in through the internal of thought into its external with man, and thus teaches and leads him, was shown above: also that it is from the Divine Providence of the Lord that man should act from freedom according to reason: both of these would perish with man, if miracles were done, and man was driven by them to believe. That it is so, may be seen rationally thus: it cannot be denied but that miracles induce faith and strongly persuade that that is true which he who does the miracles says and teaches; and that this in the commencement so occupies the external of man's thought, that it as it were binds and enchants: but man is thereby deprived of his two faculties, which are called rationality and liberty, so that he cannot act from freedom according to reason, and then the Lord cannot flow in through the internal into the external of his thought, except only to leave to man to confirm that thing from his rationality which was made of his faith by the miracle. The state of man's thought is such, that by the internal of thought he sees a thing in the external of his thought, as in a certain mirror; for, as was said above, man can see his thought, which cannot be given except from interior thought; and when he sees a thing as in a mirror, he can also turn it hither and thither, and form it, until it appears beautiful to him: which thing, if it is a truth, may be compared to a virgin or a youth beautiful and living; but if man cannot turn that thing hither and thither, and form it, but only believe it from persuasion induced by a miracle, if then it is a truth, it may be compared to a virgin or a youth sculptured from stone or wood,

in which the living is not: and it may also be compared to an object that is continually before the sight, which alone is seen, and hides all that which is each way on the side, and which is behind it: it may also be compared to a continual sound in the ear, which takes away the perception of harmony from many [sounds]: such blindness and deafness is induced upon the human mind by miracles. It is the like with everything confirmed, which is not looked at from any rationality before it is confirmed.

131. From these things it may be evident, that faith induced by miracles is not faith, but persuasion; for there is not any rational in it, still less any spiritual; for it is only an external without an internal: it is the like with all that man does from that persuasive faith, whether he acknowledges God, or worships Him at home or in temples, or does kindnesses: when a miracle alone induces man to acknowledgment, worship and piety, he acts from the natural man, and not from the spiritual; for a miracle infuses faith through an external way, and not through an internal way; thus from the world, and not from heaven; and the Lord does not enter through any other way with man but through the internal way, which is through the Word, doctrine and preachings from it: and because miracles shut this way, therefore at this day no miracles are done.

132. That miracles are such, may be manifestly evident from the miracles done before the Jewish and Israelitish people; although the latter saw so many miracles in the land of Egypt, and afterwards at the Red sea, and others in the desert, and especially upon mount Sinai, where the law was promulgated; yet after the days of a month, when Moses tarried upon that mountain, they made a golden calf, and acknowledged it instead of Jehovah who led them out of the land of Egypt: Ex. xxxii. 4, 5, 6. And also from the miracles done afterwards in the land of Canaan; and yet they receded so many times from the worship commanded. Just so from the miracles which the

Lord did before them when He was in the world; and yet they crucified Him. The reason that miracles were done among them was, because the Jews and Israelites were altogether external men, and were introduced into the land of Canaan, that by the externals of worship they might only represent a church and its internals, and a bad man can represent equally as a good one; for externals are the rituals, all of which with them signified spiritual and celestial things; yea, Aaron, although he made the golden calf, and commanded the worship of it, Ex. xxxii. 2, 3, 4, 5, 35, could still represent the Lord and His work of salvation: and because they could not by the internals of worship be led to represent these things, therefore they were led, yea, were driven and compelled to it, by miracles. The reason that they could not be led by the internals of worship was, because they did not acknowledge the Lord, although the whole Word, which was with them, treats of Him alone; and he who does not acknowledge the Lord, cannot receive any internal of worship: but after the Lord manifested Himself, and was received and acknowledged as the eternal God in the churches, miracles ceased.

133. But the effect of miracles is other with the good than with the evil; the good do not wish miracles, but believe the miracles which are in the Word; and if they hear anything concerning a miracle, they do not attend to it otherwise than as to a light argument which confirms their faith; for they think from the Word, thus from the Lord, and not from a miracle. The evil do otherwise; they indeed may be driven and compelled to faith, yea, to worship and to piety, by miracles; but only for a little time; for their evils are shut up, the concupiscences of which, and the delights thence, continually act into the external of their worship and piety; and that they may get out of their confinement and burst forth, they think concerning the miracle, and at length call it a mockery and an artifice, or the work of nature, and thus they return into their evils; and he who returns into his

evils after worship, profanes the truths and goods of worship; and the lot of profaners after death is the worst of all: these are they who are understood by the words of the Lord in Matt. xii. 43, 44, 45; whose latter state becomes worse than the former. Besides, if miracles were done with those who do not believe from the miracles in the Word, they would be done continually and before the sight with all such. From these things it may be evident whence it is that miracles are not done at this day.

134. II. *That no one is reformed by visions and by discourses with the deceased, because they compel.* Visions are of two kinds, divine and diabolical: divine visions take place by representatives in heaven; and diabolical visions take place by things magical in hell: there are also fantastic visions, which are the sportings of an abstract mind. Divine visions, which, as was said, take place by representatives in heaven, are such as the prophets had, who, when they were in them, were not in the body, but in the spirit; for visions cannot appear to any man in the wakefulness of his body; wherefore, when they appeared to the prophets, it is also said that they were then in the spirit; as is manifest from these things following: Ezekiel says, "The spirit took me up, and led me back into Chaldea, to the captivity, in the VISION OF GOD IN THE SPIRIT OF GOD; thus the VISION which I saw went up over me:" xi. 1, 24: Again, that "the Spirit took him up between earth and heaven, and led him away into Jerusalem in the VISIONS OF GOD:" viii. 3, and following verses: in like manner he was in the vision of God or in the spirit when he saw the four animals, which were cherubs, chap. i. and chap. x.: as also, when he saw the new temple and new earth, and the angel measuring them, chap. xl. to xlviii.: that he was then in the visions of God, he says, chap. xl. 2, 26; and that he was in the spirit, chap. xliii. 5. In a like state was Zachariah, when he saw a man riding among the myrtles, chap. i. 8, and following verses. When he saw the four horns, and

the man in whose hand was a measuring cord, chap. ii. 1, 3, and following verses. When he saw the candlestick, and the two olive-trees, chap. iv. 1, and following verses. When he saw the flying scroll, and the ephah, chap. v. 1, 6. When he saw four chariots going out between four mountains, and the horses, chap. vi. 1, and following verses. In a like state was Daniel, when he saw the four beasts coming up out of the sea, chap. vi. 1, and following verses: And when he saw the battles of the ram and the he-goat, chap. viii. 1, and following verses: that he saw these things in a vision of his spirit is said in chap. vii. 1, 2, 7, 13; chap. viii. 2; chap. x. 1, 7, 8: and that the angel Gabriel was seen by him in vision, chap. ix. 21. John also was in a vision of the spirit when he saw the things which he described in the Apocalypse; as when he saw the seven candlesticks, and in the midst of them the Son of man: chap. i. 12 to 26. When he saw a throne in heaven, and one sitting upon the throne, and four animals, which were cherubs, around it: chap. iv. When he saw the book of life taken by the Lamb: chap. v. When he saw the horses going out of the book: chap. vi. When he saw the seven angels with trumpets: chap. viii. When he saw the pit of the abyss opened, and the locusts going out thence: chap. ix. When he saw the dragon, and his battle with Michael: chap. xii. When he saw the two beasts ascending, the one out of the sea, the other out of the earth: chap. xiii. When he saw the woman sitting upon a scarlet beast: chap. xvii. And Babylon destroyed: chap. xviii. When he saw the white horse, and one sitting upon him: chap. xviii. When he saw the new heaven and the new earth, and the holy Jerusalem descending out of heaven: chap. xxi. And when he saw the river of water of life: chap. xxii. That he saw them in a vision of the spirit, is said in chap. i. 11; chap. iv. 2; chap. v. 1; chap. vi. 1; chap. xxi. 12. Such were the visions which appeared from heaven before the sight of their spirits, and not before the sight of their bodies. Such

do not exist at this day, for if they existed, they would not be understood, because they are done by representatives, each of which signifies the internals of the church and arcana of heaven : that they were also about to cease when the Lord came into the world, is foretold by Daniel, chap. ix. 24. But *diabolical visions* have sometimes existed, brought on by enthusiastic and visionary spirits, who, from the delirium in which they were, called themselves the Holy Spirit. But those spirits are now collected by the Lord, and cast down into a hell separate from the hells of others. From these things it is manifest, that no one can be reformed by visions other than those which are in the Word. There are also *fantastic visions*, but they are the mere sportings of an abstract mind.

134½. That neither can any one be reformed by discourses with the deceased, is evident from the words of the Lord concerning the rich one in hell, and concerning Lazarus in Abraham's bosom ; for the rich one said, *I beseech thee, father Abraham, that thou wouldst send Lazarus unto my father's house, for I have five brethren, that he may testify to them, lest they also come into this place of torment : Abraham said to him, They have Moses and the prophets, let them hear them : but he said, Nay, father Abraham, but if one from the dead came to them, they would repent : he answered him, If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead : Luke xvi. 27 to 31.* Speaking with the dead would produce a like effect as miracles, concerning which just above ; namely, that man would be persuaded and driven to worship for a little time ; but because this deprives man of rationality, and at the same time shuts in evils, as was said above, this enchantment or internal bond is loosed, and the evils shut in burst forth, with blasphemy and profanation : but this takes place only when the spirits induce some dogma of religion ; which is never done by any good spirit, still less by any angel of heaven.

135. Yet speaking with spirits, but rarely with angels of heaven, is still given, and has been given for many ages back; but when it is given, they speak with man in his mother-tongue, yet only a few words: but they who speak from permission of the Lord, never speak anything which takes away freedom of reason, nor teach; for the Lord alone teaches man, but mediately through the Word in illustration; which is treated of in what follows: that it is so, it has been given to know from my own experience; I have had speech with spirits and with angels now for many years, neither has any spirit dared, nor any angel wished, to tell me anything, still less to instruct me concerning any things in the Word, or concerning any doctrinal from the Word; but the Lord alone has taught me, who was revealed to me, and afterwards continually appeared and appears before my eyes as a sun in which He is, as He appears to the angels; and has illustrated me.

136. III. *That no one is reformed by threats and punishments, because they compel.* It is known that the external cannot compel the internal, but that the internal can compel the external: again, it is known that the internal is so averse to compulsion from the external, that it turns itself away: and it is also known, that external delights allure the internal to consent and to love: it may also be known, that there is given internal compulsion and internal freedom. But all these things, although they are known, are still to be illustrated; for there are many things, which, when they are heard, are immediately perceived to be so, because they are true, and hence are affirmed; but if they are not at the same time confirmed by reasons, they may be weakened by arguments from fallacies, and at length denied; wherefore these things which have been now stated as known, are to be resumed, and confirmed rationally. FIRST, *That the external cannot compel the internal, but that the internal can compel the external.* Who can be compelled to believe and to love? one can no more be compelled to believe,

than to think a thing is so, when he thinks it is not so; and one can no more be compelled to love, than to will what he does not will; faith also is of the thought, and love is of the will: but the internal may be compelled by the external not to speak ill against the laws of the kingdom, the morals of life, and the sanctities of the church: to this the internal may be compelled by threats and punishments, and also is and must be compelled; but this internal is not an internal properly human, but it is the internal which man has in common with beasts, which can also be compelled; the human internal resides above this animal internal; the human internal is here understood, which cannot be compelled. *SECONDLY, That the internal is so averse to compulsion from the external, that it turns itself away.* The reason is, because the internal wishes to be in freedom, and loves freedom; for freedom is of the love or life of man, as was shown above; wherefore, when freedom feels itself to be compelled, it draws itself back as if into itself, and turns itself away, and looks at compulsion as its enemy; for love, which makes man's life, is exasperated, and causes man to think that thus he is not his own, consequently that he does not live for himself. That man's internal is such, is from the law of the Divine Providence of the Lord, that man should act from freedom according to reason. From these things it is manifest, that it is injurious to compel men to divine worship by threats and punishments. But there are those who suffer themselves to be compelled to religion, and there are those who do not; those who suffer themselves to be compelled to religion are many from the popish nations; but this is done with those with whom there is nothing internal in worship, but all is external: those who do not suffer themselves to be compelled are many from the English nation; from this it comes that there is an internal in their worship, and that what is in the external is from the internal: the interiors of these as to religion appear in spiritual light like bright clouds; but the interiors of the former

as to religion appear in the light of heaven like dark clouds: both of these are given to be seen in the spiritual world, and he who wishes will see them, when he comes into that world after death: moreover, compelled worship shuts in evils, which then lie hid like fires in wood under ashes, which continually kindle and spread, until they burst forth into a conflagration: but worship not compelled, but spontaneous, does not shut in evils; wherefore they are as fires which immediately burn out and are dissipated. From these things it is manifest, that the internal is so averse to compulsion, that it turns itself away. That the internal can compel the external, is because the internal is as a lord, and the external as a servant. *THIRDLY, That external delights allure the internal to consent, and also to love.* Delights are of two kinds, the delights of the understanding and the delights of the will; the delights of the understanding are also delights of wisdom, and the delights of the will are also delights of love; for wisdom is of the understanding, and love is of the will: now because the delights of the body and its senses, which are external delights, act as one with the internal delights, which are of the understanding and will, it follows that as the internal is averse to compulsion from the external, until it turns itself away, so the internal looks with gratification upon the delight in the external, until it turns itself to it; thus consent takes place on the part of the understanding, and love on the part of the will. All infants in the spiritual world are introduced by the Lord into angelic wisdom, and by it into heavenly love, by means of delightful and pleasant things; first by beautiful things in the houses, and by pleasant things in gardens; and then by representatives of spiritual things, which affect the interiors of their minds with pleasure; and at length by the truths of wisdom, and so by the goods of love; thus continuously by delights in their order, first by the delights of the love of the understanding and its wisdom, and at length by the delights of the love of the will, which becomes their

life's love, under which the rest of the things which have entered by means of delights are kept subordinate. This is done, because everything of the understanding and will is to be formed by the external before it is formed by the internal; for everything of the understanding and will is formed first by those things which enter through the senses of the body, especially through the sight and the hearing: but when the first understanding and the first will are formed, then the internal of thought looks at those things as the externals of its thought, and either conjoins itself with them, or separates itself from them; it conjoins itself with them if they are delightful, and separates itself from them if they are not. But it is to be well known, that the internal of the understanding does not conjoin itself with the internal of the will, but that the internal of the will conjoins itself with the internal of the understanding, and causes that there should be a reciprocal conjunction; but this is done by the internal of the will, and not in the least by the internal of the understanding. Hence it is, that man cannot be reformed by faith alone, but by the love of the will, which makes a faith to itself. *FOURTHLY, That there is given internal compulsion and internal freedom.* Internal compulsion is given with those who are in external worship alone, and no internal; for their internal is to think and will that to which the external is compelled: these are they who are in the worship of living and dead men, and hence in the worship of idols, and in the faith of miracles; with these no other internal is given but what is at the same time external. But with those who are in the internal of worship, there is given internal compulsion, one from fear, and another from love: internal compulsion from fear is with those who are in worship from fear of the torment of hell and its fire; but this internal is not the internal of thought, which was before treated of, but the external of thought, which is here called internal because it is of thought: the internal of thought which was before treated of,

cannot be compelled by any fear; but it can be compelled by love and by the fear of its loss: the fear of God in the genuine sense is nothing else; to be compelled by love and by the fear of its loss is to compel one's self. That compelling one's self is not contrary to liberty and rationality, will be seen below.

137. From these things it may be evident, what is compelled worship, and worship not compelled: compelled worship is corporeal, inanimate, obscure, and sad worship; corporeal, because it is of the body and not of the mind; inanimate, because there is not life in it; obscure, because there is not understanding in it; and sad, because there is not the delight of heaven in it. But worship not compelled, when it is genuine, is spiritual, living, lucid, and glad worship; spiritual, because there is spirit from the Lord in it; living, because there is life from the Lord in it; lucid, because there is wisdom from the Lord in it; and glad, because there is heaven from the Lord in it.

138. IV. *That no one is reformed in states of non-rationality and non-liberty.* It was shown above, that nothing is appropriated to man, except what he does from freedom according to reason; the cause is, that freedom is of the will, and reason is of the understanding; and when man acts from freedom according to reason, then he acts from the will by his understanding; and that which is done in the conjunction of both is appropriated. Now because the Lord wills that man should be reformed and regenerated, that he may have eternal life or the life of heaven, and no one can be reformed and regenerated unless good is appropriated to his will that it may be as his, and truth to his understanding that it may also be as his, and because nothing can be appropriated to any one, except what is made of the understanding from freedom of will according to reason, it follows that no one is reformed in states of non-liberty and non-rationality. The states of non-liberty and non-rationality are many; but in general they may be referred to these, to *states of fear, of misfortune, of disorder of mind* [animus],

of disease of the body, of ignorance, and of blindness of the understanding; but something shall be said concerning each state in particular.

139. That no one is reformed in a STATE OF FEAR, is because fear takes away freedom and reason, or liberty and rationality; for love opens the interiors of the mind, but fear closes them; and when they are closed, man thinks few things, and only those which then offer themselves to the mind [*animus*] or to the senses: all fears which invade the mind [*animus*] are such. That man has an internal of thought and an external of thought, has been shown above: fear can never invade the internal of thought; this is always in freedom, because in the love of its life: but it can invade the external of thought, and when it invades this, the internal of thought is closed; which being closed, man can no longer act from freedom according to his reason, thus not be reformed. The fear which invades the external of thought and closes the internal, is chiefly the fear of the loss of honor or gain; but fear for civil punishments and for external ecclesiastical punishments does not close, because those laws only dictate punishments for those who speak and act contrary to the civil things of the kingdom and the spiritual things of the church, but not for those who think contrary to them. Fear for infernal punishments indeed invades the external of thought, but only for a few moments, or hours, or days; but it is soon let back into its freedom from the internal of thought, which is properly of its spirit and life's love, and is called the thought of the heart. But fear for the loss of honor and gain invades the external of man's thought; and when it invades, it then closes the internal of thought from above for influx from heaven, and causes that man cannot be reformed: the reason is, because the life's love of every man from birth is the love of self and of the world, and the love of self makes one with the love of honor, and the love of the world makes one with the love of gain; wherefore when man is in honor or in gain, from fear for the loss of

them he confirms with himself the means which subserve him for honor and gain, which are as well civil as ecclesiastical, both being of authority: in like manner does he who is not yet in honor or gain, if he aspires to them, but from fear for the loss of fame on account of them. It is said that that fear invades the external of thought, and closes the internal from above for influx from heaven: this is said to be closed when it altogether makes one with the external; for then it is not in itself, but in the external. But because the loves of self and of the world are infernal loves, and the fountain-heads of all evils, it is manifest what the internal of thought is in itself with those with whom those loves are the life's loves, or with whom they govern; namely, that it is full of the concupiscences of evils of every kind. Those do not know this, who from fear of the loss of dignity and opulence are in a strong persuasion concerning the religion in which they are, especially in a religion which involves that they should be worshipped as divinities, and at the same time as plutos in hell: these can burn as with zeal for the salvation of souls, and yet this from infernal fire. Because this fear especially takes away rationality itself and liberty itself, which are heavenly from origin, it is manifest that it stands in the way that man cannot be reformed.

140. That no one is reformed in a STATE OF MISFORTUNE, if then only he thinks concerning God and implores help, is because the state is compelled; wherefore, when he comes into a free state, he returns into the former state, in which he had thought little if any concerning God: it is otherwise with those who in the free state before feared God. By fearing God is understood fearing to offend Him, and to offend Him is to sin; and this is not of fear, but it is of love: who that loves any one, does not fear to do evil to him? and the more he loves, the more he fears this: without this fear love is insipid and cutaneous, of thought only, and of no will. By states of misfortune are understood states of desperation from perils, as in

battles, duels, shipwrecks, falls, fires, imminent or unexpected loss of wealth, also of income and hence of honor, and in other like things: to think concerning God in these alone, is not from God, but from one's self; for the mind is then imprisoned as it were in the body, thus not in liberty, and hence neither in rationality; without which reformation is not given.

141. That no one is reformed in a STATE OF DISORDER OF MIND [*animus*], is because disorder of mind [*animus*] takes away rationality, and hence the freedom of acting according to reason; for the mind is disordered and not sound, and the sound mind is rational, but not the disordered mind. Such disorders are melancholies, spurious and false consciences, fantasies of various kinds, griefs of mind [*animus*] from misfortunes, anxieties and anguishes of mind from defect of the body; which things are sometimes regarded as temptations, but are not; because genuine temptations have spiritual things for their objects, and in these the mind is sane; but those have natural things for their objects, and in these the mind is insane.

142. That no one is reformed in a STATE OF DISEASE OF THE BODY, is because reason is not then in a free state, for the state of the mind depends on the state of the body: when the body is sick, the mind is also sick; if from nothing else, still from removal from the world; for a mind removed from the world thinks indeed concerning God, but not from God, for it is not in freedom of reason: man has freedom of reason from this, that he is in the midst between heaven and the world, and that he can think from heaven and from the world, also from heaven concerning the world, and from the world concerning heaven: when therefore man is in disease, and thinks concerning death, and concerning the state of his soul after death, then he is not in the world, and is abstracted in spirit, in which state alone no one can be reformed; but he may be confirmed, if he was reformed before he fell into disease. It is the like with those who renounce

the world and all business therein, and give themselves only to thoughts concerning God, heaven and salvation: but concerning this thing more will be said elsewhere. Wherefore the same, if they were not reformed before disease, after it, if they die, become such as they were before disease; wherefore it is vain to think that any can repent, or receive any faith, in diseases; for there is nothing of action in that repentance, and nothing of charity in that faith; wherefore all is of the mouth and nothing of the heart in both.

143. That no one is reformed in a STATE OF IGNORANCE, is because all reformation is made by truths and by a life according to them; wherefore they who do not know truths, cannot be reformed: but if they desire them from the affection of them, they are reformed in the spiritual world after death.

144. That neither can any one be reformed in a STATE OF BLINDNESS OF THE UNDERSTANDING: these also do not know truths, and thence neither life; for the understanding will teach them, and the will will do them; and when the will does what the understanding teaches, then there is made for it a life according to truths; but when the understanding is blinded, the will also is shut up, and does not from freedom according to its reason do anything else but evil confirmed in the understanding, which is falsity. Besides ignorance, the religion which teaches a blind faith also blinds the understanding: also the doctrine of falsity; for as truths open the understanding, so falsities close it up; they close it up above, but open it below; and the understanding open only below cannot see truths, but only confirm whatever it wishes, especially falsity. The understanding is also blinded by the cupidities of evil; as long as the will is in them, it actuates the understanding to confirming them; and as far as the cupidities of evil are confirmed, so far the will cannot be in the affections of good, and from them see truths, and so be reformed. As for example, he who is in the cupidity of adultery, his will, which is in the delight of his love, actuates the understanding to con-

firming it, saying, What is adultery? is there any evil in it? is there not the like between a husband and his wife? cannot offspring equally be born from adultery? cannot a woman admit several without harm? what has that which is spiritual in common with this? thus thinks the understanding, which is then the harlot of the will, and becomes so stupid from whoredom with the will, that it cannot see that conjugal love is spiritual-celestial love itself, which is the image of the love of the Lord and the church, from which it is also derived; and thus that in itself it is holy, chastity itself, purity and innocence; and that it makes men loves in form; for consorts can love each other from things inmost, and so form themselves into loves: and that adultery destroys this form, and with it the image of the Lord; and that it is horrible that an adulterer should mix his life with the life of a husband in his wife; in the seed is the life of man: and because this is profane, therefore hell is called adultery, and heaven, on the contrary, is called marriage: the love of adultery also communicates with the lowest hell, but love truly conjugal with the inmost heaven; the members of generation of each sex also correspond to the societies of the inmost heaven. These things are adduced, that it may be known how the understanding is blinded when the will is in the cupidity of evil; and that in a state of blindness of the understanding no one can be reformed.

145. V. *That it is not contrary to rationality and liberty to compel one's self.* It has before been shown, that man has an internal of thought and an external of thought; and that they are distinct as prior and posterior, or as superior and inferior; and that, because they are thus distinct, they can act separately, and can act conjointly: they act separately, when man speaks and does from the external of his thought otherwise than he thinks and wills interiorly; and they act conjointly, when he speaks and does what he thinks and wills interiorly: the latter is common with the sincere, but the former with the insincere.

Now because the internal and the external of the mind are so distinct, the internal can also fight with the external, and by combat compel it to a consent: combat exists, when man thinks evils to be sins and therefore wishes to desist from them; for when he desists, the door is opened; which being opened, the concupiscences of evil are cast out by the Lord, which blocked up the internal of thought, and in their place are implanted the affections of good; this is in the internal of thought: but because the delights of the concupiscences of evil, which block up the external of thought, cannot be cast out at the same time, therefore combat exists between the internal and the external of thought: the internal wishes to cast out those delights, because they are delights of evil, and are not concordant with the affections of good, in which the internal now is; and in place of the delights of evil to introduce the delights of good, which are concordant: the delights of good are what are called the goods of charity. From this contrariety arises combat; which, if it becomes severe, is called temptation. Now because man is man from the internal of his thought, for this is the very spirit of man, it is evident that man compels himself, when he compels the external of his thought to a consent, or to receiving the delights of his affections, which are the goods of charity. That this is not contrary to rationality and liberty, but according to them, is manifest; for rationality causes that combat, and liberty executes it: liberty itself also resides with rationality in the internal man, and from this in the external. When therefore the internal conquers, which takes place when the internal has reduced the external to consent and compliance, then there is given to man by the Lord liberty itself and rationality itself; for then man is taken away by the Lord from infernal freedom, which in itself is slavery, and is brought into heavenly freedom, which in itself is freedom itself; and there is given to him consociation with the angels. That they are slaves who are in sins, and that the Lord makes

those free who receive truth from Him through the Word, He teaches in John, viii. 31 to 36.

146. Take an example for illustration: The man who has taken delight in defraudings and clandestine thefts, and sees and interiorly acknowledges that they are sins, and on that account wishes to desist from them; when he does desist, there arises combat of the internal man with the external: the internal man is in the affection of sincerity, but the external still in the delight of defrauding; which delight, because it is altogether opposite to the delight of sincerity, does not recede, unless it is compelled, nor can it be compelled except by combat; and then, when he conquers, the external man comes into the delight of the love of sincerity, which is charity: afterwards the delight of defrauding successively becomes unpleasant to him. It is the like with other sins, as with adulteries and whoredoms, revenges and hatreds, blasphemings and lies. But the most difficult combat of all is with the love of ruling from the love of self: he who subjugates this, easily subjugates the rest of the evil loves; because it is their head.

147. It shall also be stated in a few words how the Lord casts out the concupiscences of evil, which besiege the internal man from birth, and in place of them implants the affections of good, when man removes evils as sins as of himself: it has been before shown, that man has a natural mind, a spiritual mind, and a celestial mind; and that man is in the natural mind alone, as long as he is in the concupiscences of evil and in their delights; and that so long the spiritual mind is closed: but as soon as man, after exploration, acknowledges evils as sins against God, because against the divine laws, and therefore wishes to desist from them; then the Lord opens the spiritual mind, and enters into the natural by the affections of good and truth, and enters into the rational, and from it disposes those things in order which in the natural man below are contrary to order: this is what appears to man as combat, and with those who have

much indulged in the delights of evil, as temptation ; for grief of the mind [*animus*] takes place, when the order of its thoughts is inverted. Now because there is combat against the things which are in man himself, and which man feels as his, and no one can fight against himself unless from an interior self, nor unless from freedom there, it follows that the internal man then fights against the external, and that from freedom, and that it compels the external to obedience ; this therefore is to compel one's self : that this is not contrary to liberty and rationality, but according to them, is manifest.

148. Moreover, every man wishes to be free, and to remove non-freedom or slavery from himself : every boy who is under a master wishes to be at his own direction and thus free : every servant under his lord, and maid under her mistress, in like manner : every virgin wishes to go from the house of her father and be married, that she may act freely in her own house : every youth, who wishes to work, or do business, or discharge some office, while he is in servitude under others, wishes to be emancipated, that he may be at his own disposal : all those who serve of their own accord for the sake of liberty, compel themselves ; and since they compel themselves, they act from freedom according to reason ; but from interior freedom, from which exterior freedom is looked upon as a servant. This is adduced, for confirming that it is not contrary to rationality and liberty to compel one's self.

149. One reason why man does not in like manner wish to come out of spiritual servitude into spiritual liberty, is, that he does not know what spiritual slavery is, and what spiritual freedom : he has not the truths which teach it ; and without truths, it is believed that spiritual slavery is freedom, and spiritual freedom slavery. Another reason is, because the religion of the christian world has shut the understanding, and faith alone has sealed it up ; for each has placed as an iron wall around itself the dogma that

theological matters are beyond reach ; and that therefore they cannot be come at by any rationality ; and that they are for the blind, and not for those that see : by this the truths have been hidden, which would teach what spiritual liberty is. A third reason is, because few explore themselves, and see their sins ; and he who does not see them, and desist from them, is in the freedom of them, which is infernal freedom, in itself slavery ; and from this to see heavenly freedom, which is freedom itself, is like seeing day in thick darkness, and under a black cloud that which is from the sun above. Hence it is, that it is not known what heavenly freedom is, and that the difference between it and infernal freedom is like the difference between living and dead.

150. *That the external man is to be reformed by the internal, and not the reverse.* By the internal and external man the same is understood as by the internal and external of thought, which are often spoken of above : that the external is reformed by the internal, is because the internal flows into the external, and not the reverse : that there is given spiritual influx into natural, and not the reverse, is known in the learned world ; and that the internal man is first to be purified and renewed, and thus the external, is known in the church : that it is known, is because the Lord and reason dictate it : the Lord teaches this in these words, *Woe to you, hypocrites, because ye cleanse the exterior of the cup and platter, but the interiors are full of rapine and intemperance : Blind Pharisee, cleanse first the interior of the cup and platter, that the exterior may also be made clean : Matt. xxiii. 25, 26 :* that reason dictates it, was shown by many things in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM : for what the Lord teaches, he also gives man to perceive by reason ; and this in two ways : the one, that he sees in himself that it is so, as soon as he hears it ; the other, that he understands it by reasons : to see in himself is in his internal man, and to understand by reasons is in the external man : who does

not see in himself when he hears that the internal man is first to be purified, and through it the external? but he who does not receive a general idea on this subject by influx from heaven, may stumble when he consults the external of his thought; from this alone no one sees otherwise than that external works, which are those of charity and piety, without internal, save: in like manner in other things, as that sight and hearing flow into thought, and smell and taste into perception, thus the external into the internal; when yet it is the contrary: that the things seen and heard appear to flow into thought, is a fallacy; for the understanding sees in the eye, and hears in the ear, and not the reverse: in like manner in other things.

151. But something shall here be said as to how the internal man is reformed, and through it the external. The internal man is not reformed by knowing, understanding and being wise alone; consequently not by thinking alone; but by willing that which knowledge, intelligence and wisdom teach: when man knows, understands, and sees in wisdom, that there are a heaven and a hell, and that all evil is from hell, and all good from heaven; if he then does not will evil because it is from hell, but wills good because it is from heaven, he is then in the first step of reformation, and in the threshold from hell to heaven: when man advances farther, and wills to desist from evils, he is in the second step of reformation, and is then out of hell, but not yet in heaven; this he sees above himself: there must be this internal, that man may be reformed; but unless each is reformed, the external as well as the internal, man is not reformed: the external is reformed by the internal, when the external desists from evils which the internal does not will because they are infernal; and still more when he therefore shuns them, and fights against them: thus the internal is to will, and the external is to do; for unless one does what he wills, there is within that he does not will; and at length non-willing takes place. From these few things it

may be seen how the external man is reformed by the internal: it is this also which is understood by the words of the Lord to Peter: *Jesus said, If I wash thee not, thou hast no part with Me: Peter said unto Him, Lord, not my feet only, but also my hands and head: Jesus said unto him, He who is washed, hath not need, except to wash his feet, and is wholly clean: John xiii. 8, 9, 10;* by washing is understood spiritual washing, which is purification from evils; by washing the head and hands is understood to purify the internal man, and by washing the feet is understood to purify the external: that when the internal man is purified, the external is to be purified, is understood by this, *He who is washed hath not need except to wash his feet:* that all purification from evils is from the Lord, is understood by this, *If I wash thee not, thou hast no part with Me.* That washing with the Jews represented purification from evils, and that this is signified by washing in the Word, and that by washing the feet is signified the purification of the natural or external man, is shown in many places in the HEAVENLY ARCANA.

152. Since man has an internal and an external, and both must be reformed that man may be reformed, and since no one can be reformed, unless he explores himself, sees and acknowledges his evils, and afterwards desists from them, it follows that not only must the external be explored, but also the internal: if the external alone is explored, man sees nothing else than what he had actually committed; as that he has not killed, has not committed adultery, has not stolen, has not testified falsely, and so on; thus he explores the evils of his body, and not the evils of his spirit; and yet, the evils of the spirit must be explored, that one may be reformed; for man lives a spirit after death, and all the evils which are in him remain; and the spirit is no otherwise explored, than as man attends to his thoughts, especially to the intentions; for the intentions are thoughts from the will; there evils are in their origin and in their root, that is, in their con-

eupiscences and in their delights ; and unless they are seen and acknowledged, man is still in evils, although he has not committed them in externals : that to think from intention is to will and to do, is manifest from the words of the Lord : *If any one shall look upon another's woman, so as to lust after her, he already commits adultery with her in heart* : Matt. v. 28 : such is the exploration of the internal man, from which the external man is essentially explored.

153. I have very often wondered, that, although the universal christian world knows that evils are to be shunned as sins, and that otherwise they are not remitted, and that if sins are not remitted, there is no salvation, still scarcely one among thousands knows this : this was inquired into in the spiritual world, and it was found so ; for every one in the christian world knows it from the exhortations read before those who come to the Holy Supper, for it is openly said in them ; and yet, when they are asked whether they know this, they answer that they do not know, and have not known it : the reason is because they have not thought concerning it, and because most have only thought concerning faith, and concerning salvation by it alone. And I have also wondered that faith alone has so shut the eyes, that they who have confirmed themselves in it, while they read the Word, see nothing of the things which are there said concerning love, charity and works : it is as if they daubed faith over all things of the Word, as he who daubs a writing with red paint, from which nothing that is beneath appears ; and if anything does appear, it is absorbed by faith, and is said to be it.

THAT IT IS A LAW OF THE DIVINE PROVIDENCE, THAT MAN IS LED AND TAUGHT BY THE LORD FROM HEAVEN, THROUGH THE WORD, DOCTRINE AND PREACHINGS FROM IT, AND THIS IN ALL APPEARANCE AS OF HIMSELF.

154. It is according to appearance that man is led and taught by himself, and it is according to truth that

man is led and taught by the Lord alone: they who confirm the appearance with themselves, and not at the same time the truth, cannot remove from themselves evils as sins; but they who confirm with themselves the appearance and at the same time the truth; can; for evils as sins are removed in appearance by man, and in truth by the Lord: these can be reformed, but those cannot. They who confirm with themselves the appearance and not at the same time the truth, are all interior idolaters; for they are worshippers of self and the world; if they have no religion, they become worshippers of nature, and thus atheists; but if they have religion, they become worshippers of men, and at the same time of images; these are they that are understood in the first commandment of the decalogue, who worship other gods: but they who confirm with themselves the appearance and at the same time the truth, become worshippers of the Lord; for the Lord elevates them from their proprium, which is in the appearance, and leads them into the light, in which the truth is, and which is the truth; and gives them to perceive interiorly that they are not led and taught by themselves, but by the Lord. The rational of the latter and the former may appear to many as alike, but they are unlike: the rational of those who are in the appearance and at the same time in the truth, is a spiritual rational; but the rational of those who are in the appearance and not at the same time in the truth, is a natural rational; but this rational may be compared to a garden such as it is in wintry light; but the spiritual rational may be compared to a garden such as it is in spring light. But more concerning these things in what follows, in this order. I. That man is led and taught by the Lord alone. II. That man is led and taught by the Lord alone through the angelic heaven and from it. III. That man is led of the Lord by influx, and taught by illustration. IV. That man is taught of the Lord by the Word, doctrine and preachings from it, thus immediately from Himself alone. V. That man is led and taught

of the Lord in externals in all appearance as of himself.

155. I. *That man is led and taught by the Lord alone.* This flows as a universal consequence from all those things which were shown in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM; as well from those which were demonstrated therein concerning the Divine Love of the Lord and concerning His Divine Wisdom in the first part, as those concerning the sun of the spiritual world and concerning the sun of the natural world in part second; also those concerning degrees in part third; and those concerning the creation of the universe in part fourth; as also those concerning the creation of man in part fifth.

156. That man is led and taught of the Lord alone, is because he lives from the Lord alone; for the will of his life is led, and the understanding of his life is taught: but this is contrary to the appearance; for it appears to man as if he lived from himself, and yet the truth is, that he lives from the Lord and not from himself: now because there cannot be given to man, as long as he is in the world, the perception of sensation that he lives from the Lord alone, since the appearance that he lives from himself is not taken away from him, for without it man is not man; therefore this is to be evinced by reasons, which must afterwards be confirmed by experience, and at length by the Word.

157. That man lives from the Lord alone, and not from himself, is evinced by these reasons: That there is an only essence, an only substance, and an only form, from which are all essences, substances and forms, which were created. That that only essence, substance and form, is the Divine Love and Divine Wisdom, from which are all things which have relation to love and wisdom with men. Also, that there is good itself and truth itself, to which all things have relation. And that they are life, from which the life of all, and all things of life, are. Also, that the Only and the Very is omnipresent, omniscient, and omnipo-

tent. And that this Only and Very is the Lord from eternity, or Jehovah. **FIRST:** *That there is an only essence, an only substance, and an only form, from which are all essences, substances and forms, which were created.* It was shown in the treatise concerning the **DIVINE LOVE AND DIVINE WISDOM**, n. 44 to 46, and in part second therein, that the sun of the angelic heaven, which is from the Lord, and in which is the Lord, is that only substance and form, from which are all things which were created; and that nothing is given, nor can be given, which is not from it: that all things are from it by derivations according to degrees, was demonstrated there in part third. Who does not from reason perceive and acknowledge, that there is an only essence from which is all essence, or an only Being from which is all being? What can exist without being? and what being is there from which is all being, unless there is Being itself? and what is Being itself is also the only Being, and Being in itself: since it is so, and every one perceives and acknowledges this from reason, and if not, can perceive and acknowledge it, what else then follows, than that this Being, which is the Divine itself, which is Jehovah, is the all of all things which are and exist? It is the like, if it is said that there is an only substance, from which all things are; and because a substance without a form is not anything, it follows also that there is an only form, from which all things are. That the sun of the angelic heaven is that only substance and form; also, how that essence, substance and form is varied in created things, has been demonstrated in the above-named treatise. **SECONDLY:** *That that only essence, substance and form is the Divine Love and Divine Wisdom, from which are all things which have relation to love and wisdom with man,* was also fully shown in the treatise concerning the **DIVINE LOVE AND DIVINE WISDOM**: whatever things with man appear to live, have relation to the will and understanding with him; and that these two make his life, every one perceives and acknowledges from reason: what else is

there but I will this or I understand this, or I love this or I think this? and because man wills what he loves, and thinks what he understands, therefore all things of the will have relation to love, and all things of the understanding to wisdom: and because these two cannot be given with any one from himself, but from Him who is love itself and wisdom itself, it follows that it is from the Lord from eternity, or Jehovah: if it were not from thence, man would be love itself and wisdom itself, thus God from eternity, at which human reason itself shudders. Can anything be given, unless from a prior to itself? and can this prior be given, unless from what is still prior to itself, and thus at length from a first which is in itself? **THIRDLY:** *In like manner, that there is good itself and truth itself, to which all things have relation.* It is received and acknowledged by every one who has reason, that God is good itself and truth itself, also that all good and truth is from Him; just so too that all good and truth can come from nowhere else, but from good itself and truth itself; these things are acknowledged by every rational man, as soon as they are heard: when it is then said that the all of will and understanding, or the all of love and wisdom, or the all of affection and thought, with the man who is led by the Lord, has relation to good and truth, it follows that all things which that man wills and understands, or what he loves and is wise in, or with which he is affected and which he thinks, is from the Lord: hence it is that every one in the church knows that all good and all truth from man is not good and truth in itself, but only that which is from the Lord. Since these things are the truth, it follows that all that which such a man wills and thinks, is from the Lord. That every evil man cannot will and think from any other origin, will be seen in what follows. **FOURTHLY:** *That they are life, from which the life of all, and all things of life, are,* was shown in many places in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM. Human reason also receives and acknowledges at the

first hearing, that all man's life is of his will and understanding; for if will and understanding are taken away, he does not live; or, what is the same, that all man's life is of his love and thought; for if love and thought are taken away, he does not live: now because the all of will and understanding, or the all of love and thought with man, is from the Lord, as was now said above, it follows that the all of life is from Him. FIFTHLY: *That this Only and Very is omnipresent, omniscient, and omnipotent*: this too every christian acknowledges from his doctrine, and every heathen from his religion: hence also, every one, wherever he is, thinks that God is where he is, and prays to God present; and since every one so thinks and so prays, it follows that they cannot think otherwise than that God is everywhere, thus omnipresent: in like manner that he is omniscient and omnipotent; wherefore every one praying to God supplicates in his heart, that He would lead him, because He is able: thus every one then acknowledges the divine omnipresence, omniscience, and omnipotence: he acknowledges, because he then turns his face to the Lord, and then that truth flows in from Him. SIXTHLY: *That this Only and Very is the Lord from eternity, or Jehovah*. It has been shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, that God is one in essence and in person, and that that God is the Lord; and that the Divine itself, which is called Jehovah the Father, is the Lord from eternity; that the Divine Human is the Son conceived from his Divine from eternity, and born in the world; and that the proceeding Divine is the Holy Spirit. It is said the Very and the Only, because it was before said, that the Lord from eternity, or Jehovah, is life itself, because He is love itself and wisdom itself, or good itself and truth itself, from which are all things. That the Lord created all things from Himself, and not from nothing, may be seen in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 282 to 284, n. 349 to 357. From these things this truth, that man

is led and taught by the Lord alone, is confirmed by reasons.

158. This same truth is confirmed with the angels, not only by reasons, but also by living perceptions, especially with the angels of the third heaven: these perceive the influx of the divine love and divine wisdom from the Lord; and because they perceive this, and know from their wisdom that these are life, therefore they say that they live from the Lord, and not from themselves; and they not only say this, but also love and will that it should be so: and yet they are still in all appearance as if they lived from themselves; yea, in a stronger appearance than other angels; as it was shown above, n. 42 to 45, *That the more nearly any one is conjoined to the Lord, the more distinctly he appears to himself as if he were his own, and the more evidently he notices that he is the Lord's.* To be in a like perception and appearance at the same time, has also been given to me now for many years; from which I am fully convinced, that I will and think nothing from myself; but that it appears as from myself: and it has also been given to will and love it. This same may be confirmed by many other things from the spiritual world, but these two will suffice for the time.

159. That the Lord alone has life, is manifest from these places in the Word: *I am the resurrection and the life; he that believeth on Me, although he die, shall live:* John xi. 25. *I am the way, and the truth, and the life:* John xiv. 6. *God was the Word: in Him was life, and the life was the light of men:* John i. 1, 4. The Word there is the Lord. *As the Father hath life in Himself, so hath He given to the Son to have life in Himself:* John v. 26. That man is led and taught by the Lord alone, is manifest from these passages: *Without Me ye cannot do anything:* John xv. 5. *A man cannot take anything, unless it be given to him from Heaven:* John iii. 27. *A man cannot make one hair white or black:* Matt. v. 36: by a hair in the Word is signified the least of all things.

160. That the life of the evil is also from the same origin, will be demonstrated in its proper article in what follows : here it will only be illustrated by comparison. From the sun of the world flows both heat and light ; and it flows in like manner into trees which bear bad fruits, as into trees which bear good fruits ; and they vegetate and grow in like manner : the forms, into which the heat flows, make this diversity ; but not the heat in itself. It is the like with light : this is variegated into colors, according to the forms into which it flows : there are colors beautiful and cheerful, and there are colors unbeautiful and sad ; and still the light is the same. It is the like with the influx of spiritual heat, which in itself is love, and spiritual light, which in itself is wisdom, from the sun of the spiritual world : the forms into which it flows make diversity ; but not that heat which is love, and that light which is wisdom, in themselves : the forms into which they flow are human minds. From these things it is now manifest, that man is led and taught by the Lord alone.

161. But what the life of animals is, was shown above ; namely, that it is the life of affection merely natural with its mate science ; and that it is a mediate life corresponding to the life of those who are in the spiritual world.

162. II. *That man is led and taught by the Lord alone through the angelic heaven and from it.* It is said that man is led by the Lord through the angelic heaven, and from it ; but that it is through the angelic heaven, is from appearance ; yet, that it is from that heaven, is from the truth : that the appearance is that it is through the angelic heaven, is because the Lord appears above that heaven as a sun : that the truth is, that it is from that heaven, is because the Lord is in that heaven, as the soul in man : for the Lord is omnipresent, and is not in space, as has been before shown ; wherefore distance is an appearance according to conjunction with Him, and conjunction is according to the reception of love and wisdom from Him : and because no

one can be conjoined to the Lord, as He is in Himself, therefore He appears to the angels at a distance as a sun: but still He is in the universal angelic heaven, as the soul in man; and in like manner in every society of heaven, and in like manner in every angel there; for the soul of man is not only the soul of the whole, but also of every part. But because it is according to appearance that the Lord governs the universal heaven, and through this the world, from the sun which is from Him, and where He is; concerning which sun may be seen the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, in part second; and because it is permitted every man to speak according to appearance, nor can he do otherwise; therefore also it is permitted to every one, who is not in wisdom itself, to think that the Lord governs things all and each from His sun; and also that He governs the world through the angelic heaven: according to such appearance also the angels of the lower heavens think; but the angels of the higher heavens speak indeed according to appearance, but think according to the truth; which is, that the Lord governs the universe from the angelic heaven, which is from Himself. That the simple and the wise speak alike, but do not think alike, may be illustrated from the sun of the world: all speak concerning it from appearance, as that it rises and sets; yet the wise, although they speak in like manner, still think that it stands unmoved: the latter also is the truth, and the former is the appearance. The same may also be illustrated from appearances in the spiritual world; for there appear there spaces and distances as in the natural world; but still they are appearances according to dissimilarities of affections and thence of thoughts. It is the like with the appearance of the Lord in His sun.

163. But how the Lord leads and teaches every man from the angelic heaven, shall be said in few words. In the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, and above in this treatise concern-

ing the DIVINE PROVIDENCE; also in the work concerning HEAVEN AND HELL, published in London in the year 1758, it has been made known from things heard and seen, that the universal angelic heaven appears before the Lord as one man; and that each society in heaven does in like manner; and that it is thence that every angel and spirit is in perfect form a man; and it was also shown, in the aforesaid treatises, that heaven is not heaven from the proprium of the angels, but from the reception by the angels of divine love and divine wisdom from the Lord: hence it may be evident that the Lord governs the universal angelic heaven as one man; and that that heaven, because it is in itself a man, is the very image and the very likeness of the Lord; and that the Lord Himself governs that heaven, as the soul governs its body. And, because the universal human race is governed by the Lord, that it is not governed through heaven, but from heaven by the Lord, consequently from Himself, because He is heaven, as has been said.

164. But because this is an arcanum of angelic wisdom, it cannot be comprehended by man, unless his spiritual mind is opened; for this, from conjunction with the Lord, is an angel: by this man, from the things premised, the following can be comprehended. 1. That all, as well men as angels, are in the Lord and the Lord in them, according to conjunction with Him; or, what is the same, according to reception of love and wisdom from Him. 2. That each one of these is allotted a place in the Lord, thus in heaven, according to the quality of conjunction, or of the reception of Him. 3. That each one in his place has his state distinct from the state of others; and that from the common stock he draws his task according to his situation, his function, and his necessity, altogether like each thing in the human body. 4. That every man is initiated into his place by the Lord according to his life. 5. That every man from infancy is brought into that Divine Man, whose soul and life is the Lord; and that he is led and

taught from His Divine Love according to His Divine Wisdom, in Him and not out of Him. But that, because the freedom of man is not taken away, man cannot be otherwise led and taught, than according to reception as of himself. 6. That they who receive, are carried through infinite windings, as through meanderings, to their places; nearly as the chyle through the mesentery and lacteal vessels there into the cisterna, and from this through the thoracic duct into the blood, and thus into its seat. 7. That they who do not receive, are secreted from those who are within the Divine Man, as excrement and urine are secreted from man. These are arcana of angelic wisdom, which may be somewhat comprehended by man; but there are very many more which cannot.

165. III. *That man is led of the Lord by influx, and taught by illustration.* That man is led of the Lord by influx, is because to be led and also to flow in are said of love and of the will; and that man is taught of the Lord by illustration, is because to be taught and to be illustrated are properly said of wisdom and the understanding: that every man is led of his love by himself, and according to it by others, and not from the understanding, is known: he is led by the understanding and according to it, only when love or the will makes it; and when this takes place, it may also be said of the understanding, that it is led; but still, the understanding is not then led, but the will from which it is. It is called influx, because it is a received custom to say, that the soul flows into the body, and that influx is spiritual and not physical; and the soul or life of man is his love or will, as has been before shown: also, because influx is comparatively as is the influx of the blood into the heart, and from the heart into the lungs: that there is a correspondence of the heart with the will, and of the lungs with the understanding; and that the conjunction of the will with the understanding is as the influx of the blood from the heart into the lungs, was shown in the

treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 371 to 432.

166. But that man is taught by illustration, is because to be taught and also to be illustrated are said of the understanding; for the understanding, which is the internal sight of man, is no otherwise illustrated by spiritual light, than as the eye or external sight of man by natural light: both are also taught alike; but the internal sight, which is that of the understanding, by spiritual objects, and the external sight, which is that of the eye, by natural objects. There is spiritual light and natural light; both, as to external appearance, alike; but as to internal, unlike; for natural light is from the sun of the natural world, and hence in itself dead; but spiritual light is from the sun of the spiritual world, and hence in itself living; this light illustrates the human understanding, and not natural light: natural and rational lumine is not from the latter light, but from the former; it is called natural and rational lumine, because it is spiritual-natural; for there are three degrees of light in the spiritual world, celestial light, spiritual light, and spiritual-natural light: celestial light is a flamy bright-red light; this light have those who are in the third heaven: spiritual light is a white shining light; this light have those who are in the middle heaven: and spiritual-natural light is such as is the light by day in our world; this light have those who are in the ultimate heaven, and also those who are in the world of spirits, which is in the midst between heaven and hell: but this light in this world is with the good as the light of summer, and with the evil as the light of winter on earth. But it is to be known, that all light of the spiritual world has nothing in common with the light of the natural world: they differ as living and dead. From which things it is manifest, that natural light, such as is before our eyes, does not illustrate the understanding, but spiritual light. Man knows not this, because he has known nothing hitherto concerning spiritual light. That spiritual light is in its origin

Divine Wisdom or Divine Truth, has been shown in the work concerning HEAVEN AND HELL, n. 126 to 140.

167. Since the light of heaven has now been spoken of, something is also to be said concerning the light of hell: light in hell is also of three degrees; the light in the lowest hell is as the light from ignited coals; the light in the middle hell is as the light from a fire-hearth flame; and the light in the highest hell is as the light from candles, and to some as the light by night from the moon. Neither are these lights natural, but they are spiritual; for all natural light is dead, and extinguishes the understanding; and they who are in hell have the faculty of understanding, which is called rationality, as has been shown before; and rationality itself is from spiritual light, and not in the least from natural light; and the spiritual light, which they have from rationality, is turned into infernal light, as the light of day into the darkness of night. But still, all who are in the spiritual world, as well they who are in the heavens as they who are in the hells, see as clearly in their light as man sees in the daytime in his: the reason is, because the eye-sight of all is formed to the reception of the light in which it is; thus, the eye-sight of the angels of heaven is for the reception of the light in which it is; and the eye-sight of the spirits of hell, for the reception of their light, is comparatively as with owls and bats, which see objects as clearly by night, in the evening, as the rest of the birds see them by day; for their eyes are formed to the reception of their light. But the difference between those lights appears perspicuously to those who look from one light into the other; as when an angel of heaven looks into hell, he sees nothing but mere thick darkness there; and when a spirit of hell looks into heaven, he sees nothing but thick darkness there: the reason is, because heavenly wisdom is to those who are in hell as thick darkness; and on the contrary, infernal insanity is to those who are in heaven as thick darkness. From these things it may be evident, that such understanding as man

has, such light he has, and that every one comes into his own light after death; for he does not see in any other: and in the spiritual world, where all are spiritual even as to their bodies, the eyes of all are formed for seeing from their light; the life's love of every one makes for itself understanding, and thus also light; for love is as the fire of life, from which is the light of life.

168. Since few know anything concerning illustration, in which the understanding of man is who is taught by the Lord, therefore something shall be said concerning it. There is illustration from the Lord, interior and exterior; and there is also illustration from man, interior and exterior: interior illustration from the Lord is, that man perceives, from the first hearing, whether what is said is true or not true; exterior illustration is thence in the thought: interior illustration from man is from confirmation alone; and exterior illustration from man is from science alone: but something shall be said concerning each. *The rational man from interior illustration from the Lord* forthwith perceives, when he hears, very many things, whether they are true or not true: let there be for example these: That love is the life of faith, or that faith lives from love: from interior illustration man perceives this also, that whatever man loves, that he wills; and that what he wills, that he does; and hence that to love is to do: and this also, that whatever man believes from love, this also he wills and does; and hence that to have faith is also to do: and also, that an impious one cannot have a love of God, thus neither a faith of God. *The rational man from interior illustration also*, when he hears, forthwith perceives these things: That God is one: That He is omnipresent: That all good is from Him: also, That all things have relation to good and truth; and that all good is from good itself, and all truth is from truth itself. These and other like things man perceives interiorly in himself, when he hears them; that he does perceive, is because he has rationality; and this

in the light of heaven which illustrates. *Exterior illustration* is illustration of the thought from that interior illustration; and the thought is so far in that illustration, as it remains in the perception which it has from interior illustration, and at the same time as far as it has knowledges of good and truth; for from these it takes reasons, by which it confirms. From this exterior illustration, thought sees a matter on both sides; on one it sees the reasons which confirm, and on the other it sees the appearances which invalidate: the latter it disperses, the former it collects. *But interior illustration from man* is altogether different; by this man sees a matter on one side, and not on the other; and when he has confirmed it, he sees it in a light similar as to appearance to the light spoken of above; but it is wintry light: let there be for example this: A judge, who from gifts and for the sake of gain judges unjustly, after he has confirmed the judgment by the laws and by reasons, sees nothing but what is just in his judgment: some see what is unjust; but because they do not wish to see it, they darken and blind themselves, and thus do not see; it is the like with the judge who passes judgments from friendship, from seeking for favor, or from conjunction by relationships. To such it is the like with everything which they derive from the mouth of a man of authority, or from the mouth of a man of fame, or have hatched out from their own intelligence: they are blind rationals; for from the falsities they confirm, have they sight; and falsity shuts, and truth opens it. Such do not see any truth from the light of truth, nor anything just from the love of what is just; but from the light of confirmation, which is fatuous light: they appear in the spiritual world as a face without a head, or as faces like to human faces behind which are wooden heads, and they are called rational cattle, because they have rationality in potency. *But exterior illustration from man* is with those who think and speak from science alone impressed on

the memory : these of themselves are very little able to confirm anything.

169. These are the distinctions of illustration, and thence of perception and thought : actual illustration is from spiritual light ; but illustration itself from that light is not apparent to any one in the natural world, because natural light has nothing in common with spiritual light : but that illustration has sometimes been apparent to me in the spiritual world, being seen with those who were in illustration from the Lord, as something luminous around the head, glowing red of the color of the human face. But with those who were in illustration from themselves, there appeared such a luminous thing, not around the head, but around the mouth and above the chin.

170. Besides these illustrations there is also given another illustration, by which it is revealed to man in what faith, in what intelligence and wisdom he is ; which revelation is such, that he perceives it in himself : he is sent into a society where there is genuine faith, and where is true intelligence and wisdom ; and there his interior rationality is opened, from which he sees his faith, and his intelligence and wisdom, what they are, even to acknowledgment : I have seen some returning thence, and have heard them confessing that they had nothing of faith, although they believed in the world that they had much and remarkable above others ; in like manner concerning their intelligence and wisdom : they were those who are in separate faith, and in no charity, and who are in their own intelligence.

171. IV. *That man is taught of the Lord by the Word, doctrine and preachings from it, and thus immediately from Himself alone.* It has been said and shown above, that man is led and taught of the Lord alone, and that it is from heaven, and not through heaven, or through any angel there ; and because he is led of the Lord alone, it follows that it is immediately and not mediately : but how this is, shall now be said.

172. In the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, it was shown that the Lord is the Word, and that all doctrine of the church is to be drawn from the Word: now because the Lord is the Word, it follows that man who is taught from the Word, is taught by the Lord alone. But because this is comprehended with difficulty, it shall be illustrated in this order. 1. That the Lord is the Word, because the Word is from Him and concerning Him. 2. And because it is the divine truth of the divine good. 3. That thus to be taught from the Word is to be taught from Him. 4. And, that it is done mediately through preachings, does not take away the immediate. FIRST: *That the Lord is the Word, because it is from Him and concerning Him.* That the Word is from the Lord, is denied by no one in the church; but that the Word is concerning the Lord alone, is not indeed denied, yet not known; but it is shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 1 to 7, and n. 37 to 44; and in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 62 to 69, n. 80 to 90, n. 98 to 100: now because the Word is from the Lord alone, and concerning the Lord alone, it follows that when man is taught from the Word, he is taught from the Lord; for the Word is divine: who can communicate the Divine, and put it into the hearts, except the Divine itself, from which it is, and concerning which it treats: wherefore the Lord says, when he speaks concerning the conjunction of Himself with the disciples, *That they should remain in Him, and His words in them*, John xv. 7: *That His words were spirit and life*, John vi. 63: *And that He would have an abode with them who kept His words*, xiv. 20 to 24: wherefore to think from the Lord, is from the Word, as through the Word. That all things of the Word have communication with heaven, is shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, from beginning to end; and because the Lord is heaven. it is understood that all things of

the Word have communication with the Lord Himself; the angels of heaven indeed have communication, but this also from the Lord. **SECONDLY:** *That the Lord is the Word, because it is the divine truth of the divine good:* that the Lord is the Word, He teaches, in John, in these words: *In the beginning was the Word, and the Word was with God, and God was the Word: and the Word became flesh and dwelt among us:* i. 1, 14: because this has hitherto been no otherwise understood, than that God taught man through the Word, therefore it has been explained as a hyperbolical expression, which involves that the Lord is not the Word itself: the reason is because they have not known that by the Word is understood the divine truth of the divine good, or, what is the same, the divine wisdom of the divine love: that these are the Lord Himself, is shown in the treatise concerning the **DIVINE LOVE AND DIVINE WISDOM**, in part first; and that these are the Word, is shown in the **DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE**, n. 1 to 86. How the Lord is the divine truth of the divine good, shall also be here said in few words: every man is not man from the face and body, but from the good of his love and from the truths of his wisdom; and because man is man from these, every man is also his truth and his good, or his love and his wisdom; without these he is not man: but the Lord is good itself and truth itself, or, what is the same, love itself and wisdom itself; and these are the Word, which was in the beginning with God, and which was God, and which became flesh. **THIRDLY:** *That thus to be taught from the Word is to be taught of the Lord Himself,* because it is from good itself and truth itself, or from love itself and wisdom itself, which are the Word, as was said; but every one is taught according to the understanding of his love; what is over and above does not remain. All those who are taught by the Lord in the Word, are taught in few truths in the world, but in many when they become angels; for the interiors of the Word, which are divine spiritual

and divine celestial things, are implanted at the same time; but these are not opened with man, till after his death, in heaven, where he is in angelic wisdom, which, respectively to human, thus to his former wisdom, is ineffable. That divine spiritual and divine celestial things, which make angelic wisdom, are in each and all things of the Word, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 5 to 26. FOURTHLY: *That this is done mediately through preachings, does not take away the immediate*: the Word cannot be taught otherwise than mediately through parents, masters, preachers, books, and especially through the reading of it; but still it is not taught by them, but through them by the Lord: this is also according to what is known to preachers, who say, that they do not speak from themselves, but from the spirit of God; and that all truth as all good is from God: they can indeed speak it, and bring it to the understanding of many, but not to the heart of any one; and that which is not in the heart, perishes in the understanding: by heart is understood the love of man. From these things it may be seen, that man is led and taught by the Lord alone; and that it is immediately by Him, when from the Word. This is an arcanum of arcana of angelic wisdom.

173. That by means of the Word those also have light who are out of the church, and have not the Word, was shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 104 to 113: and because through the Word man has light, and from light has understanding, and the evil have the latter as well as the good, it follows that from light in its origin there is light in its derivations, which are perceptions and thoughts concerning anything whatever: the Lord says, *That without Him they can do nothing*, John xv. 5. *That man cannot take anything, unless it be given him from heaven*, John iii. 27. *And that the Father in the heavens maketh his sun to rise upon the evil and the good; and sendeth*

rain upon the just and the unjust, Matt. v. 45 : by sun here. as elsewhere in the Word, in its spiritual sense, is understood the divine good of the divine love, and by rain, the divine truth of the divine wisdom ; these are given to the evil and the good, and to the just and the unjust ; for if they were not given, no one would have perception and thought. That there is but one only life, from which all have life, was shown above ; and perception and thought are of life ; wherefore from the same fountain, from which life is, perception and thought also are. That all light, which makes the understanding, is from the sun of the spiritual world, which is the Lord, has been demonstrated before in many places.

174. V. *That man is led and taught of the Lord in externals in all appearance as of himself* : this is done in his externals, but not in internals ; no one knows how the Lord leads and teaches man in his internals, as he does not know how the soul operates that the eye should see, the ear hear, the tongue and mouth speak, the heart actuate the blood, the lungs breathe, the stomach digest, the liver and pancreas dispose, the kidneys secrete, and numberless other things : these do not come to man's perception and sensation : in like manner those things which are done by the Lord in the interior substances and forms of the mind ; these are infinitely more : the operations of the Lord in them do not appear to man ; but the effects themselves appear, which are many ; and also some causes of the effects : the latter are the external things, in which man is together with the Lord ; and because the externals make one with the internals, for they cohere in one series, therefore he cannot otherwise be disposed in internals by the Lord, than according to that which is disposed in externals by the means of man. That man thinks, wills, speaks and does, in all appearance as of himself, every one knows ; and that without that appearance man would have no will and understanding, thus no affection and thought, and also no reception of any good and truth from the Lord,

every one can see: since it is so, it follows that without that appearance there would be no knowledge of God, no charity and faith, and hence no reformation and regeneration, thus no salvation; from which it is manifest, that that appearance is given to man by the Lord for the sake of all these uses; and chiefly that he might have a receptive and a reciprocal, through which the Lord may be conjoined to man, and man to the Lord; and that man by that conjunction may live to eternity. This is the appearance which is here understood.

THAT IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD NOT PERCEIVE AND FEEL ANYTHING CONCERNING THE OPERATION OF THE DIVINE PROVIDENCE, BUT THAT HE SHOULD STILL KNOW AND ACKNOWLEDGE IT.

175. The natural man, who does not believe in the Divine Providence, thinks with himself, What is Divine Providence, when the evil are raised to honors and gain wealth more than the good, and many like things succeed with those who do not believe in the Divine Providence more than with those who do believe? yea, that the unbelieving and impious may bring wrongs, injuries, misfortunes, and sometimes death, upon the believing and pious, and this by craftiness and malice; and thus he thinks, Do I not see from experience itself as in clear day, that guileful machinations, provided man from ingenious shrewdness can cause them to appear as faithful and just, prevail over fidelity and justice? what is the rest, but necessities, consequences, and fortuities, in which nothing of Divine Providence appears? are not necessities of nature? are not consequences causes flowing from natural or civil order? and fortuities either from causes which are unknown, or from no causes? Such things the natural man thinks with himself, who ascribes nothing to God, but all things to nature; for he who attributes nothing to God also attributes nothing to

the Divine Providence; for God and the Divine Providence make one. But the spiritual man says or thinks otherwise with himself: although he does not perceive in thought, nor see by eye-sight, the Divine Providence in its progression, still he knows and acknowledges it. Now because the appearances and thence fallacies mentioned above have blinded the understanding, and it cannot receive any sight, unless the fallacies which have brought on the blindness, and the falsities which have induced the thick darkness, be removed, and this cannot be done except by truths, in which is the power of dispersing falsities, therefore they are to be laid open; but that it may be done distinctly, it shall be in this order. I. That if man perceived and felt the operation of the Divine Providence, he would not act from freedom according to reason, nor would anything appear to him as of himself. In like manner if he foreknew events. II. That if man manifestly saw the Divine Providence, he would interfere with the order and tenor of its course, and pervert and destroy it. III. That if man manifestly saw the Divine Providence, he would either deny God, or would make himself God. IV. That it is given to man to see the Divine Providence on the back and not in the face; also in a spiritual state and not in a natural state.

176. I. *That if man perceived and felt the operation of the Divine Providence, he would not act from freedom according to reason, nor would anything appear to him as his. In like manner if man foreknew events.* That it is a law of the Divine Providence, that man should act from freedom according to reason; also that everything which man wills, thinks, speaks and does, should appear to him as of himself; and that without that appearance no man would have his own, or be his own man; thus he would not have a proprium; and thus he would have no imputation, without which it would be indifferent whether he did evil or good, and whether he had the faith of God or the persuasion of hell; in a word, that

he would not be man, has been shown above to the evidence of the understanding in their appropriate articles. It shall here be now shown, that man would have no liberty of acting according to reason, and no appearance of acting as of himself, if he perceived and felt the operation of the Divine Providence; since if he perceived and felt it, he would also be led by it; for the Lord by His Divine Providence leads all, and man does not lead himself except apparently, as was also shown above; wherefore if to living perception and sensation he were led, he would not be conscious of life, and then would scarcely be otherwise actuated to making sounds and acting, than as a sculpture: if he were still conscious of life, he would then not be otherwise led, than as one bound with handcuffs and fetters, or as a beast before a cart: who does not see, that man would then have no freedom? and if no freedom, he would have no reason; for every one thinks from freedom and in freedom; and whatever he thinks not from freedom and in freedom, does not appear to him to be from himself, but from another; yea, if you weigh this interiorly, you will perceive that he would not have thought, still less reason, and hence would not be man.

177. The operation of the Divine Providence of the Lord to lead man from evils is continual; if any one perceived and was sensible of this continual operation, and still was not led as one bound, would he not continually withstand, and then either quarrel with God, or intermingle himself with the Divine Providence? if the latter, he would also make himself God; if the former, he would release himself from bonds, and deny God: this is clearly manifest, that there would be two powers continually acting against each other; the power of evil from man, and the power of good from the Lord; and when two opposites act against each other, then either the one conquers, or both perish; but here, if one conquers, both perish; for the evil which is of man does not receive good from the Lord in a moment, nor does good from the

Lord cast out evil from man in a moment; if the one or the other were done in a moment, life would not remain to man. These and more and other injurious things would exist, if man manifestly perceived or was sensible of the operation of the Divine Providence. But this will be clearly demonstrated by examples in what follows.

178. The reason also that it is not given to man to foreknow events is, that he may act from freedom according to reason; for it is known that whatever man loves, he wills its effect, and leads himself to the latter by reason; also that there is nothing that man revolves by reason, which is not from a love that it may come through thought to effect; wherefore if he knew the effect or the event from divine prediction, reason would quiesce, and with reason love; for love with reason comes to a close in the effect, and from it there then begins a new one. The very delight of reason is, from love in thought to see the effect, not in it but before it, or not in the present but the future: hence man has what is called *HOPE*, which increases and decreases in reason, as it sees or waits for the event: this delight is fulfilled in the event, but then it is obliterated with the thought concerning it: in like manner would it be with an event foreknown. The mind of man is continually in these three things, which are called end, cause and effect; if one of them is wanting, the human mind is not in its life: the affection of the will is the end from which; the thought of the understanding is the cause by which; and the action of the body, the speech of the mouth, or external sensation, are the effect of the end through the thought: that the human mind is not in its life, when it is only in the affection of the will, and nothing further, in like manner when only in the effect, is manifest to every one; wherefore the mind has no life from one of them separately, but from the three conjointly; this life of the mind would be diminished and recede in a predicted event.

179. Since the foreknowledge of future things takes away the human itself, which is to act from freedom

according to reason, therefore it is given to no one to know future things, but it is permitted to every one to conclude from reason concerning future things; thence reason, with all things of it, is in its life: from this it is, that man knows not his lot after death, nor knows any event before he is in it; for if he knew, he would no longer think from his interior self, how he should do or live, that he might come to it; but only from his exterior self, that he might come; and this state closes the interiors of his mind, in which the two faculties of his life, which are liberty and rationality, chiefly reside. The desire of foreknowing future things is innate with most; but this desire derives its origin from the love of evil; wherefore it is taken away from those who believe in the Divine Providence, and there is given to them a trust that the Lord disposes their lot; and hence they do not wish to foreknow it, lest they should themselves in some way interfere with the Divine Providence: this the Lord teaches by many things in Luke xii. 14 to 48. That this is a law of the Divine Providence, may be confirmed by many things from the spiritual world: most, when they come into it after death, wish to know their lot; but it is answered them, that if they have lived well, their lot is in heaven; if they have lived ill, in hell: but because all, even the evil, fear hell, they ask what they shall do and what they shall believe, that they may come into heaven; but it is answered them, that they may do and believe as they wish, but may know that in hell they do not do good nor believe truth, but in heaven; inquire what good is and what truth is, and think the latter and do the former, if you can: thus every one is left to act from freedom according to reason, in the spiritual world as in the natural world; but as they have acted in this world, so they act in that; for his life remains to every one, and hence his lot; because the lot is of the life.

180. II. *That if man manifestly saw the Divine Providence, he would interfere with the order and tenor of its course, and pervert and destroy it: that these*

things may come distinctly into the perception of the rational and also of the natural man, they must be illustrated by examples, in this order. 1. That externals have such a connection with internals, that in all operation they make one. 2. That man is only in certain externals with the Lord; and if he were in internals, he would pervert and destroy all the order and tenor of the course of the Divine Providence: but, as was said, these shall be illustrated by examples. *FIRST: That externals have such a connection with internals, that in all operation they make one: illustration by examples may here be made by some things which are in the human body: in the whole and in every part there are internals and externals; the externals therein are called skins, membranes, and envelopes; the internals are forms variously compounded and inwoven of nervous fibres and blood-vessels: the envelope, which encompasses by offsets from itself, enters into all the interiors even to the inmost parts; thus the external, which is the envelope, conjoins itself with all the internals, which are organic forms from fibres and vessels: from which it follows, that as the external acts or is acted upon, the internals also act or are acted upon; for there is a perpetual confasciculation of all things. Take only some common envelope in the body, as for example the PLEURA, which is the common envelope of the chest, or of the heart and lungs; and survey it with an anatomical eye; and if this has not been your study, consult anatomists, and you will hear that this common envelope, by various circumvolutions, and then by offsets from itself, finer and finer, enters into the inmost parts of the lungs, even into the smallest bronchial ramifications, and into the follicles themselves, which are the beginnings of the lungs: not to mention its course afterwards through the trachea into the larynx towards the tongue: from which it is manifest that there is a perpetual connection of things outmost with things inmost; wherefore as the outmost acts or is acted upon, so also the interiors from things inmost act or are acted upon: which is the cause*

that when that outmost covering, which is the pleura, is either inundated or inflamed, or is filled with ulcers, the lungs are diseased from the inmost parts; and if the disease grows worse, all action of the lungs is discontinued, and man dies. It is the like everywhere else in the whole body, as with the PERITONEUM, the common envelope of all the viscera of the abdomen; and also with the envelopes around every one, as with the stomach, the liver, the pancreas, the spleen, the intestines, the mesentery, the kidneys, and the organs of generation in both sexes: take some one of these, and either survey it yourself and you will see, or consult those skilled in the science and you will hear; for example, take the liver, and you will detect that there is a connection of the peritoneum with the envelope of that viscus, and by the envelope with the inmost things of it; for there are perpetual offsets thence, and insertions towards the interiors, and thus continuations to the inmost parts, and thence a confasciation of all things, which is such that when the envelope acts or is acted upon, the whole form in like manner acts or is acted upon. It is the like with the rest: the reason is, because in every form, the general and the particular, or the universal and the singular, by a wonderful conjunction, act as one. That the like takes place in spiritual forms and in the changes and variations of their state, which have relation to the operations of the will and understanding, as in natural forms and their operations, which have relation to motions and actions, will be seen below. Now because man, in certain external operations, is together with the Lord, and the liberty of acting according to reason is not taken away from any one, it follows that the Lord cannot otherwise act in the internals than as together with man in the externals; wherefore if man does not shun and loathe evils as sins, the external of thought and will is vitiated and impaired, and then at the same time their internal; comparatively as the pleura, from its disease which is called the pleurisy, from which the body dies. SECOND-

LY: *That if man were at the same time in internals, he would pervert and destroy all the order and tenor of the Divine Providence:* this also will be illustrated by examples from the human body: if man knew all the operations of both the brains into the fibres, and of the fibres into the muscles, and of the muscles into the actions, and from the science of them disposed all things as he disposes actions, would he not pervert and destroy all things? If man knew how the stomach digests, how the viscera round about go about their task, elaborate the blood, and distribute it to every work of life, and if he was in the disposing of these as he is in externals, as when he eats and drinks, would he not pervert and destroy all things? when he cannot dispose the external, which appears as one, but that he destroys it by luxury and intemperance, what then, if he also disposed the internals, which are infinite? wherefore the internals, lest man by some will should enter into them and make them subject to himself, are altogether exempt from his will, except the muscles, which make the clothing; and it is also unknown how these act, and is only known that they act. It is the like with the rest, as, if man disposed the interiors of the eye to seeing, the interiors of the ear to hearing, the interiors of the tongue to tasting, the interiors of the skin to feeling, the interiors of the heart to acting systolically, the interiors of the lungs to breathing, the interiors of the mesentery to distributing the chyle, the interiors of the kidneys to secreting, the interiors of the organs of generation to prolificating, the interiors of the womb to perfecting the embryo, and so on, would he not in infinite ways pervert and destroy in them the order of the course of the Divine Providence? that man is in externals is known, as that he sees with the eye, hears with the ear, tastes with the tongue, feels with the skin, breathes with the lungs, contributes to propagation, and so on: is it not enough that he should know the externals, and dispose them to the health of the body and the mind? since he cannot do this, what would be done if he also

disposed the internals? From these things it may now be evident, that if man manifestly saw the Divine Providence, he would interfere with the order and tenor of its course, and pervert and destroy it.

181. That it is the like in the spiritual things of the mind, as it is in the natural things of the body, is because all things of the mind correspond to all things of the body; wherefore also the mind actuates the body, in externals, and in the general, at full pleasure; it actuates the eyes to seeing, the ears to hearing, the mouth and tongue to eating and drinking, and also to speaking, the hands to doing, the feet to walking, the organs of generation to prolificating: the mind not only actuates the externals to these things, but also the internals in all series; the outmost things from the inmost, and the inmost things from the outmost: thus while it actuates the mouth to speaking, it actuates the lungs, the larynx, the glottis, the tongue, the lips, and each one distinctly to its function at the same time, and also the face to conformity. Hence it is manifest that the like to what was said of the natural forms of the body, is to be said of the spiritual forms of the mind, and what was said of the natural operations of the body, is to be said of the spiritual operations of the mind: just as man disposes the externals, the Lord disposes the internals; thus, one way, if man disposes the externals from himself, and another, if he disposes the externals from the Lord, and at the same time as from himself. The mind of man is also in all form a man; for it is his spirit, which after death appears a man altogether as in the world; and hence there are like things in both: and thus what was said concerning the conjunction of externals with internals in the body, is to be understood concerning the conjunction of externals with internals in the mind; with the difference only, that the one is natural, and the other spiritual.

182. III. *That if man manifestly saw the Divine Providence, he would either deny God, or make himself God:* the merely natural man says with himself,

What is the Divine Providence? is it aught else or more than a word among the common people from a priest? who sees anything of it? is it not prudence, wisdom, craftiness and malice, from which all things are done in the world? are not the rest hence necessities and consequences? and are not many things contingencies? does the Divine Providence lie concealed in these? how can it in deceits and crafts? and yet it is said, that the Divine Providence operates all things: make me therefore see it, and I will believe it; can any one believe it before? So speaks the merely natural man; but the spiritual man speaks otherwise: the latter, because he acknowledges God, also acknowledges the Divine Providence, and also sees it: but he cannot manifest it to any one who does not think except in nature from nature; for this one cannot elevate the mind above it, and see in its appearances anything of the Divine Providence, or draw conclusions concerning it from its laws, which are also laws of the Divine Wisdom; wherefore if he manifestly saw it, he would infuse it into nature, and thus not only veil it over with fallacies, but also profane it; and instead of acknowledging it, he would deny it; and he who in heart denies the Divine Providence, also denies God. It will either be thought that God governs all things, or that nature does: he who thinks that God governs all things, thinks that love itself and wisdom itself, thus life itself, does; but he who thinks that nature governs all things, thinks that natural heat and natural light do; which yet are in themselves dead, because from a dead sun: does not what is living itself govern what is dead? can what is dead govern anything? if you think that what is dead can give life to itself, you are insane; life must be from Life.

183. That if man manifestly saw the Divine Providence and its operation, he would deny God, appears as improbable; because it seems that if any one manifestly saw it, he could not do otherwise than acknowledge it, and thus God; but still it is the con-

trary. The Divine Providence never acts together with the love of man's will, but continually against it: for man from his hereditary evil always pants after the lowest hell; but the Lord by his Providence continually leads him back and draws him out thence, first to a milder hell, then out of hell, and at length to Himself into heaven: this operation of the Divine Providence is perpetual; wherefore if man manifestly saw or felt this drawing or leading back, he would be enraged, and hold God as an enemy, and from the evil of his proprium would deny Him; wherefore, lest man should know this, he is held in freedom, from which he knows no otherwise than that he leads himself. But let examples serve for illustration: man, from inheritance, wishes to become great, and also wishes to become rich; and as far as these loves are not bridled, he wishes to become greater and richer, and at length the greatest and the richest; and he would not then be at rest, but would wish to become greater than God Himself, and to possess heaven itself: this hankering lies hid most interiorly in hereditary evil, and hence in man's life and his life's nature. The Divine Providence does not take away this evil in a moment; for, if it took it away in a moment, man would not live; but it takes it away silently and successively, without man's knowing anything concerning it: this is done by permitting man to act according to thought which he makes of reason, and then by leading him back by various means, as well by rational things as by civil and moral things; and thus he is led back, as far as he can be led in freedom. Nor can evil be taken away from any one, unless it appears, is seen, and acknowledged: it is as a wound, which is not healed unless it is opened. If therefore man knew and saw that the Lord by His Divine Providence was thus operating against his life's love, from which he has his greatest delight, he could not do otherwise than run counter to it, grow angry, join issue, say hard things, and at length from his evil remove the operation of the Divine Provi-

dence, by denying it, and thus God ; especially if he saw that his success was withstood, that he was cast down from dignity, and deprived of opulence. But it is to be known, that the Lord never leads man away from seeking honors and from acquiring wealth ; but that he leads him away from the desire of seeking honors for the sake of eminence alone, or for the sake of himself ; in like manner from acquiring wealth for the sake of opulence alone, or for the sake of wealth : but when he leads him away from these, he introduces him into the love of uses, that he may look at eminence not for the sake of himself, but for the sake of uses ; thus that it may be of uses, and thence of himself, and not of himself and thence of uses : in like manner opulence. That the Lord continually humbles the proud, and exalts the humble, He teaches in many places in the Word ; and that which He there teaches is also of His Divine Providence.

184. The like happens with other evil in which man is hereditarily, as with adulteries, frauds, revenges, blasphemies, and other like ones ; all which can no otherwise be removed, than as the liberty of thinking and willing them is left, and that man should thus remove them as of himself ; which, however, he cannot do, unless he acknowledges the Divine Providence, and implores that it may be done through it : without that liberty and the Divine Providence at the same time, those evils would be like poison kept within and not discharged, which would soon spread itself around, and occasion death in all parts ; and they would be like the disease of the heart itself, from which the whole body soon dies.

185. That it is so, cannot better be known, than from men after death in the spiritual world ; most of those there who have become great and opulent in the natural world, and in honors have looked to themselves alone, and in like manner in riches, in the beginning speak concerning God, and concerning the Divine Providence, as if they in heart acknowledged them : but because they then manifestly see the Di-

vine Providence, and from it their ultimate lot, which is that they are to come into hell, they conjoin themselves with the devils there, and then not only deny, but also blaspheme God; and then they come into that delirium that they acknowledge the more powerful of the devils for their gods, and strive after nothing more ardently than that they also may become gods.

186. That man would run counter to God, and also deny Him, if he manifestly saw the operations of His Divine Providence, is because man is in the delight of his love; and that delight makes his very life: wherefore when man is held in the delight of his life, he is in his freedom; for freedom and that delight make one: if therefore he perceived that he was continually led away from his delight, he would be exasperated as against him who wished to destroy his life, and would hold him as an enemy: lest this should take place, the Lord does not manifestly appear in His Divine Providence, but by it he leads man as silently as a hidden stream or a flowing current does a ship: from this man knows no otherwise than that he is continually in his proprium, for freedom makes one with proprium: hence it is manifest, that freedom appropriates to man that which the Divine Providence introduces; which would not be done, if it manifested itself: to be appropriated is to become of the life.

187. IV. *That it is given to man to see the Divine Providence on the back and not in the face, also in a spiritual state, and not in his natural state:* to see the Divine Providence on the back and not in the face is, after it, and not before it; and from a spiritual state and not in a natural state is, from heaven and not from the world: all those who receive influx from heaven, and acknowledge the Divine Providence, and especially those who by reformation have become spiritual, when they see events in a certain wonderful series, from interior acknowledgment they as it were see it and confess it: these do not wish to see it in the face, that is, before it exists; for they fear lest

their will should enter into something of its order and tenor. It is otherwise with those who do not admit any influx from heaven, but only from the world; especially those who from the confirmation of appearances with themselves have become natural: these do not see anything of the Divine Providence on the back or after it, but wish to see it in the face, or before it exists; and because the Divine Providence operates through means, and means are wrought through man or through the world, therefore, whether they see it in the face or on the back, they attribute it either to man or to nature, and so confirm themselves in the denial of it. The reason that they thus attribute is because their understanding is closed above, and only open below, thus closed towards heaven and open towards the world; and to see the Divine Providence from the world is not given, but to see it from heaven is given. I have sometimes thought with myself, whether they would acknowledge the Divine Providence, if their understanding was opened above, and they saw as in clear day, that nature in itself is dead, and human intelligence in itself is nothing, but that it is from influx that both appear to be; and I have perceived that those who have confirmed themselves in favor of nature and of human prudence, would not acknowledge, because natural light flowing in from below would forthwith extinguish the spiritual light flowing in from above.

189. The man who has become spiritual by the acknowledgment of God, and wise by the rejection of proprium, in the universal world and in all and each of the things of it sees the Divine Providence: if he looks at natural things, he sees it; if he looks at civil things, he sees it; if he looks at spiritual things, he sees it; and this as well in the simultaneous as in the successive relations of things; he sees it in ends, in causes, in effects, in uses, in forms, in things great and small; especially in the salvation of men, as that Jehovah gave the Word, taught them by it concerning God, concerning heaven and hell, con-

cerning eternal life; and that He came into the world, that He might redeem and save men: these and more things, and the Divine Providence in them, man sees from spiritual light in natural light. But the merely natural man sees nothing of these things: he is as one who sees a magnificent temple, and hears a preacher illustrated in divine things, and says at home, that he saw nothing but a stone house, and heard nothing but an articulate sound; or as a near-sighted person, who enters a garden noted for fruits of every kind, and then comes home and relates that he saw only a forest and trees: such also, having become spirits after death, when they are elevated into the angelic heaven, where all things are in forms representative of love and wisdom, do not see anything, not even that they are; as I have seen done with many, who denied the Divine Providence of the Lord.

190. There are many constant things, which were created that inconstant things might exist: the constant things are the stated alternations of the rising and setting of the sun and moon, and also of the stars; the obscurations of them from interpositions, which are called eclipses; the heat and light from them; the seasons of the year, which are called spring, summer, autumn and winter; and the times of the day, which are morning, noon, evening and night; also the atmospheres, waters and earths in themselves considered; the vegetative faculty in the vegetable kingdom; and that, and also the prolific faculty in the animal kingdom; also the things which take place constantly from these, when they are put into act according to the laws of order. These and very many other things are from creation, being provided that infinity of varying things may exist; for varying things cannot exist except in things constant, stated, and certain. But let these things be illustrated by examples: the varyings of vegetation would not be given, unless the rising and setting of the sun, and the heat and light thence, were constant: harmonies are of infinite variety; but they would not be given, unless the

atmospheres in their laws, and the ears in their form, were constant : the varieties of sight, which are also infinite, would not be given, unless the ether in its laws, and the eye in its form, were constant ; just so colors, unless light were constant : it is the like with the thoughts, speech, and actions, which also are of infinite variety ; and which would not be given, unless the organs of the body were constant : must not a house be constant, that various things may be done therein by man ? in like manner a temple, that therein various worship, sermons, instructions, and meditations of piety, may exist : so in the rest. As regards the varieties themselves, which take place in things constant, fixed, and certain, they run into infinity, and have no end ; and yet there is never given one altogether the same with another in all and each of the things in the universe, nor can be given in successive things to eternity : who disposes these varieties advancing to infinity and to eternity, that they may be in order, except He who created constant things, to the end that they might exist in them ? and who can dispose the infinite varieties of life with men, but He who is life itself, that is, love itself and wisdom itself ? without His Divine Providence, which is like continual creation, could the infinite affections and thence thoughts of men, and thus men themselves, be disposed that they should make a one ? the evil affections and thoughts thence one devil, who is hell, and the good affections and thoughts thence one Lord in heaven : that the universal angelic heaven is in the sight of the Lord as one man, who is His image and likeness, and that the universal hell is in the opposite as one man monster, has been often said and shown before. These things are said, because some natural men also, from things constant and fixed, which are necessities for the sake of the end that varying things may exist in them, catch at arguments of their delirium in favor of nature and in favor of one's own prudence.

THAT ONE'S OWN PRUDENCE IS NOTHING, AND ONLY APPEARS TO BE, AND ALSO OUGHT TO APPEAR AS IF IT WAS; BUT THAT THE DIVINE PROVIDENCE FROM THINGS MOST PARTICULAR IS UNIVERSAL.

191. That one's own prudence is nothing, is altogether contrary to appearance, and hence contrary to the belief of many; and because it is so, no one, who from appearance is in the belief that human prudence does all things, can be convinced, except by reasons of deeper investigation, which are to be gathered from causes: that appearance is an effect, and causes disclose whence it is. In this introduction something shall be said concerning the common belief of this thing: contrary to appearance is this which the church teaches, that love and faith are not from man but from God; also that wisdom and intelligence, thus also prudence, and in general all good and truth, are: when these things are received, it must also be received that one's own prudence is nothing, but only appears to be: prudence is from nothing else but intelligence and wisdom, and these two are from nothing else but the understanding and thence thought of good and truth. This which is now said is received and believed by those who acknowledge the Divine Providence, and not by those who acknowledge human prudence alone. Whether now will this be true which the church teaches, that all wisdom and prudence is from God; or what the world teaches, that all wisdom and prudence is from man? can they be reconciled in any other way, than that that which the church teaches is truth, and that that which the world teaches is an appearance? for the church confirms it from the Word, but the world from proprium; and the Word is from God, and proprium is from man. Since prudence is from God, and not from man, therefore a christian man, when he is in devotion, prays that God would lead his thoughts, counsels, and deeds; and also adds, because he cannot of himself: also,

when he sees any one doing good, he says that he was led to it by God; and many like things: can any one so speak, unless he then interiorly believes it? and to believe it interiorly is from heaven; but when he is thinking with himself, and collecting arguments in favor of human prudence, he can believe the contrary, and this is from the world: but the internal belief conquers with those who in heart acknowledge God, and the external belief with those who do not in heart acknowledge God, however they do with the mouth.

192. It was said that no one, who from the appearance is in the belief that human prudence does all things, can be convinced except by reasons of deeper investigation, which are to be gathered from causes; wherefore, that reasons gathered from causes may be manifest before the understanding, they must be set in their order, which will be this. I. That all the thoughts of man are from the affections of his life's love, and that there are altogether no thoughts, nor can they be given, without them. II. That the affections of the life's love of man are known to the Lord alone. III. That the affections of the life's love of man are led of the Lord by His Divine Providence, and at the same time too the thoughts from which is human prudence. IV. That the Lord by His Divine Providence composes the affections of the whole human race into one form, which is the human. V. That hence heaven and hell, which are from the human race, are in such a form. VI. That they who have acknowledged nature alone and human prudence alone, make hell; and they who have acknowledged God and His Divine Providence, make heaven. VII. That all these things cannot take place, unless it appears to man that he thinks from himself and disposes from himself.

193. *That all the thoughts of man are from the affections of his life's love, and that there are no thoughts, nor can they be given, without them.* What the life's love is, and what the affections and the thoughts

thence, and from these the sensations and actions which exist in the body, in their essence are, was shown above in this treatise, and also in that which is called ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND DIVINE WISDOM, in particular in its first and fifth parts: now because the causes are thence, from which human prudence flows forth as an effect, it is necessary that some things should be here also adduced concerning them; for the things which are written elsewhere cannot be connected with those which are written after them, thus continuously, as if the same are recalled and placed in sight. In this treatise heretofore, and in that mentioned above concerning the DIVINE LOVE AND DIVINE WISDOM, it is demonstrated that in the Lord there is divine love and divine wisdom; and that these two are life itself, and that from these two man has will and understanding; will from the divine love, and understanding from the divine wisdom; and that to these two the heart and lungs in the body correspond; and that it may hence be evident, that as the pulsation of the heart together with the respiration of the lungs governs the whole man as to his body, so the will together with the understanding governs the whole man as to his mind: and that thus there are two principles of life with every man, the one natural and the other spiritual; and that the natural principle of life is the pulse of the heart, and the spiritual principle of life is the will of the mind; and that each adjoins to itself a mate with which it cohabits, and with which it performs the functions of life; and that the heart conjoins to itself the lungs, and that the will conjoins to itself the understanding. Now because the soul of the will is love, and the soul of the understanding is wisdom, both from the Lord, it follows that love is the life of every one, and that love is such life as is conjoined to wisdom; or, what is the same thing, that the will is the life of every one, and that this is such life as is conjoined to the understanding; but concerning these things more may be seen in the treatise above,

and especially in the ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND DIVINE WISDOM, in part first and part fifth.

194. In the forenamed treatises it is also demonstrated, that the life's love produces from itself subaltern loves, which are called affections, and that these are exterior and interior; and that these taken together make as it were one dominion or kingdom, in which the life's love is lord or king: it is also demonstrated that these subaltern loves or affections adjoin to themselves mates, each one its own; the interior affections mates which are called perceptions, and the exterior affections mates which are called thoughts; and that each cohabits, and engages in the duties of its life, with its mate; and that such is the conjunction of both, as is the Being of life with the Existing of life; which is such that the one is not anything, unless together with the other; for what is the Being of life, unless it exists? and what is the Existing of life, unless from the Being of life? also that such is the conjunction of life, as is that of sound and harmony; and that of sound and harmony is such in general as is that of the pulsation of the heart and of the respiration of the lungs; which conjunction is such that the one without the other is not anything, and that the one becomes something by conjunction with the other. There must either be conjunctions in them, or they must take place by them: as for example, sound; he who supposes that sound is anything, unless there is in it what distinguishes, is deceived: sound also corresponds to affection with man; and because there is always something in it which distinguishes, therefore from the sound of a man speaking is known the affection of his love; and from the variation of it, which is speech, is known his thought: hence it is, that the wiser angels from the sound of one speaking only perceive his life's loves, together with certain affections, which are derivations. These things are said, that it may be known, that affection is not given without its thought, nor thought without its affection: but more concerning these things

may be seen above in this treatise, and in the ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND DIVINE WISDOM.

195. Now because the life's love has its delight, and its wisdom has its pleasantness, in like manner every affection which in its essence is a subaltern love derived from the life's love, as a brook from its spring, or as a branch from its tree, and as an artery from its heart, wherefore every affection has its delight, and perception and thought thence their pleasure; hence it follows, that these delights and pleasantnesses make the life of man: what is life without delight and pleasantness? it is not anything animate, but inanimate: diminish them, and you will grow cold or torpid; and take them away, and you will expire and die: from the delights of the affections, and the pleasantnesses of the perceptions and thoughts, is vital heat. Since every affection has its delight, and thought thence its pleasantness, it may be evident whence is good and truth, also what good and truth in their essence are: good to every one is what the delight of his affection is, and truth is what the pleasantness of his thought thence is: for every one calls that good, which from the love of his will he feels as delightful; and he calls that truth, which from the wisdom of his understanding he perceives to be pleasant thence: both flow from the life's love, as water from a spring, or as blood from the heart: both taken together are as a wave or an atmosphere, in which the whole human mind is. These two things, delight and pleasantness, in the mind are spiritual, but in the body they are natural; in both they make the life of man: from these things it is manifest, what it is with man which is called good, and what it is which is called truth: and also what it is with man which is called evil, and which is called false; namely, that that is evil to him, which destroys the delight of his affection; and that is false, which destroys the pleasantness of his thought thence; and that evil from its delight, and falsity from its pleasantness, may be called and believed good and true. Goods and truths

are indeed the changes and variations of the state of the forms of the mind, but these are perceived and live solely by means of their delights and pleasantnesses. These things are adduced that it may be known what affection and thought in their life are.

196. Now because it is the mind of man which thinks, and thinks from the delight of its affection, and not the body; and because the mind of man is his spirit, which lives after death; it follows that the spirit of man is nothing but affection and thence thought. That there cannot be given any thought without affection, manifestly appears from spirits and angels in the spiritual world, because all there think from the affections of their life's love, and because the delight of these presses around every one, as his atmosphere; and because according to these spheres exhaled from their affections through their thoughts, all there are conjoined: every one also from the sphere of his life is known as to quality. From these things it may be evident that all thought is from affection, and that it is the form of its affection. It is the like with the will and understanding; and it is the like with good and truth; and the like with charity and faith.

197. II. *That the affections of the life's love of man are known to the Lord alone.* Man knows his thoughts, and thence intentions, because he sees them in himself; and because all prudence is from them, he also sees that in himself: if then his life's love is the love of self, he comes into the pride of his own intelligence, and ascribes prudence to himself; and he collects arguments in favor of it, and thus recedes from the acknowledgment of the Divine Providence: the like takes place if the love of the world is his life's love; but still this does not recede to such a degree: from which it is manifest, that these two loves ascribe all things to man and his prudence; and nothing to God and His Providence, if they are explored interiorly: wherefore when by chance they hear that it is the truth that human prudence is nothing, but that it is the Divine Providence alone which governs all things,

if they are altogether atheists, they laugh at it; but if they retain anything from religion in memory, and it is said to them that all wisdom is from God, they indeed affirm it at the first hearing, but still within in their spirit deny it. Such especially are priests, who love themselves above God, and the world above heaven; or, what is the same thing, who worship God for the sake of honors and gains, and still have preached that charity and faith, all good and truth, also all wisdom, yea, prudence, are from God, and nothing from men. Once in the spiritual world I heard two priests disputing with a certain ambassador of a kingdom concerning human prudence, whether it is from God or from man; the dispute was ardent: the three believed alike in heart, namely, that human prudence does all things, and the Divine Providence nothing: but the priests, who were then in theological zeal, said that nothing of wisdom and prudence is from man; and when the ambassador retorted that thus neither is anything of thought, they said that nothing was: and because it was perceived by the angels that the three were in a like belief, it was said to the ambassador of the kingdom, Put on the garments of a priest, and believe that you are a priest, and then speak: he put them on and believed so; and then spoke aloud, that nothing of wisdom and prudence could ever be given in man, unless from God; and he defended it with his accustomed eloquence full of rational arguments: and afterwards it was said to the two priests, Put off your garments, and put on the garments of political ministers, and believe that ye are such; and they did so, and then at the same time they thought from their interior selves, and spoke from the arguments which they had cherished before in favor of human prudence against the Divine Providence: afterwards the three, because they were in a like belief, became bosom friends, and at the same time entered the way of their own prudence, which tends to hell.

198. It was shown above, that there is given no thought of man, unless from some affection of his life's

love, and that thought is nothing else but the form of affection : since therefore man sees his thoughts, and cannot see his affection, for this he feels, it follows that it is from sight, which is in appearance, that he determines that one's own prudence does all things ; and not from affection, which does not come into sight, but into sense : for affection manifests itself only by a certain delight of thought and pleasure of reasoning concerning it, and then this pleasure and delight make one with the thought with those who are in the belief of one's own prudence from the love of self or from the love of the world ; and thought flows in its delight, as a ship in the current of a stream, to which the helmsman does not attend, but only to the sails which he spreads.

199. Man can indeed reflect upon the delight of his external affection, provided this acts as one with the delight of some sense of the body ; but still he does not reflect upon this, that that delight is from the delight of his affection in thought : as, for example, when a whoremonger sees a harlot, the sight of his eye glistens from the fire of lasciviousness, and from it he feels delight in the body ; but yet he does not feel the delight of his affection or concupiscence in thought, except something of desire together with the body : in like manner a robber in a forest, when he sees travellers ; and a pirate at sea, when he sees ships ; and alike in the rest : that these delights govern his thoughts, and that the thoughts are nothing without them, is manifest ; but he thinks that they are only thoughts, when yet they are not thoughts, except as affections composed into forms from his life's love, that they may appear in the light ; for all affection is in heat, and thought in light. These are the external affections of thought, which indeed manifest themselves in the sensation of the body, but rarely in the thought of the mind. But the internal affections of thought, from which the external exist, never manifest themselves before man : concerning these man knows no more than one sleep-

ing in a carriage does concerning the road, and no more than he feels the circumrotation of the earth: now since man knows nothing concerning the things which are carried on in the interiors of his mind, which are so infinite that they cannot be determined by numbers; and yet the few external things which come down to the sight of the thought are produced from the interiors, and the interiors are governed by the Lord alone through His Divine Providence, and these few externals are together with man, how then can any one say that his own prudence does all things? If you saw only one hidden idea of thought, you would see stupendous things more than the tongue can tell. That in the interiors of man's mind there are things so infinite, that they cannot be determined by numbers, is manifest from the infinite things in the body, from which nothing comes down to the sight and to sense, but action alone in much simplicity; in which, however, concur thousands of things in the moving or muscular fibres; thousands in the nervous fibres; thousands in the sanguineous vessels; thousands in the lungs, which last coöperate in every action; thousands in the brains and the dorsal spine; and many more still in the spiritual man, which is the human mind, all things of which are forms of affections, and thence of perceptions and thoughts. Does not the soul, which disposes the interiors, dispose also the actions from them? the soul of man is nothing else but the love of his will, and thence the love of his understanding: as is this love, such is the whole man; and he becomes such according to disposition in externals, in which man is together with the Lord: wherefore if he attributes all things to himself and to nature, the love of self becomes the soul, but if he attributes all things to the Lord, the love of the Lord becomes the soul: and the latter love is heavenly, and the former love infernal.

200. Now because the delights of man's affections from things inmost through the interiors to the exteriors, and at length to the extremes, which are in the

body, carry man as the waves and the atmosphere do a ship, and nothing of them appears to man, except what is in the extremes of the mind and the extremes of the body, how then can man claim to himself what is divine from this alone, that these few extremes appear to him as his? and still less ought he to claim to himself what is divine, when he knows from the WORD, that man cannot take anything of himself, unless it is given to him from heaven; and from REASON, that that appearance is given to him that he may live a man, see what is good and evil, choose the one or the other, appropriate to himself that which he chooses, that he may be reciprocally conjoined to the Lord, be reformed, regenerated, saved, and live to eternity. That that appearance is given to man, that he may act from freedom according to reason, thus as of himself, and not slacken his hand, and wait for influx, was said and shown above. From these things follows as confirmed that which was to be demonstrated thirdly, *That the affections of the life's love of man are led of the Lord by His Divine Providence, and then at the same time the thoughts, from which is human prudence.*

201. IV. *That the Lord by His Divine Providence composes the affections into one form, which is the human.* That this is a universal of the Divine Providence will be seen in a subsequent section: they who ascribe all things to nature, also ascribe all things to human prudence; for they who ascribe all things to nature, in heart deny God; and they who ascribe all things to human prudence, in heart deny the Divine Providence: the one is not separated from the other. But still the latter and the former, for the sake of the fame of their name, and for fear of the loss of it, carry in the mouth that the Divine Providence is universal, and that the particulars of it are with man; and that these particulars are understood in the aggregate by human prudence. But think with yourself, what is a universal Providence, when the particulars are separated? is it anything else but a word alone? for that

is called a universal which at the same time is made up of particulars, like a general thing which exists from particulars: if therefore you separate particulars, what then is the universal, unless as something which is empty within; thus as a surface within which there is nothing, or an aggregate in which there is not anything? If it were said, that the Divine Providence is a universal government, and that nothing is governed, but is only held together in connection, and that those things which are of government are disposed by others, can this be called a universal government? No king has such a government; for if any king should give to his subjects to govern all things of his kingdom, he would no longer be king, but would only be called king; thus would only have the dignity of a name, and not the dignity of any reality: with such a king government cannot be predicated, still less universal government. Providence with God is called prudence with man; as there cannot be said to be universal prudence with a king who has reserved to himself no more than the name, in order that the kingdom may be called a kingdom, and thus be held together; so there cannot be said to be a universal Providence, if men provided all things from their own prudence. It is the like with the name of a universal Providence as of a universal government, whenever it is spoken of nature, when it is understood that God created the universe, and endowed nature that it should produce all these things from itself: what then is universal Providence, but a metaphysical word, which is not an entity beyond a word? There are also many of those who attribute to nature everything which is produced, and to human prudence everything which takes place, and yet say with the mouth that God created nature; who think no otherwise concerning the Divine Providence than as of an empty word. But the reality is such in itself, that the Divine Providence is in the most particular things of nature, and in the most particular things of human prudence; and that from them it is universal.

202. The Divine Providence of the Lord is universal from things most particular in this, that it created the universe, that in it an infinite and eternal creation might exist from Him; and this creation exists, that through it the Lord might form a heaven from men, which should be before Him as one man, who is an image and likeness of Him: that heaven from men is such in the sight of the Lord, and that this was the end of creation, is shown above, n. 27 to 45: and that the Divine, in everything which it does, looks at the infinite and the eternal, n. 56 to 69. The infinite and the eternal, which the Lord looks at in forming his heaven from men, is that it may be enlarged to infinity and to eternity; and thus that He may constantly dwell in the end of His creation. This is the infinite and eternal creation which the Lord provides by the creation of the universe, and He is constantly in that creation by His Divine Providence. Who, that knows and believes from the doctrine of the church, that God is infinite and eternal, (*for it is in the doctrine of all the churches in the christian world, that God the Father, God the Son, and God the Holy Spirit, is infinite, eternal, uncreated, omnipotent: see the Athanasian Creed,*) can be so destitute of reason, as not to affirm when he hears it, that He cannot do otherwise than look at the infinite and the eternal in the great work of his creation? what else can He do, when He acts from Himself? also that He looks at this in the human race, from which He forms that heaven of His. What else then can the Divine Providence have for end, but the reformation of the human race and its salvation? and no one can be reformed of himself by his own prudence, but of the Lord by His Divine Providence; hence it follows, that unless the Lord leads man every moment even the most minute, man would recede from the way of reformation and perish: every change and variation of state of the human mind, changes and varies something in the series of things present, and thence of the things following: what is not progressive to eternity? it is like a weapon discharged from a

bow, which, if at starting it declines in the slightest degree from the mark, would decline immensely at the distance of a mile and more: so it would be, if the Lord did not lead the states of human minds, every most minute moment. This the Lord does according to the laws of His Divine Providence; according to which also it is, that it appears to man as if he led himself; but the Lord foresees how he leads himself, and continually accommodates. That the laws of permission are also laws of the Divine Providence; and that every man may be reformed and regenerated; and that there is not given anything predestinated, will be seen in what follows.

203. Since therefore every man after death lives to eternity, and according to his life is allotted a place in heaven or hell, and both, as well heaven as hell, must be in a form which acts as one, as was said before; and no one in that form can be allotted any other place than his own; it follows that the human race in the whole habitable world is under the auspices of the Lord, and that every one, from infancy even to the end of his life, is led by Him in things the most particular, and that his place is foreseen and at the same time provided. From which things it is manifest, that the Divine Providence is universal, because it is in the most particular things; and that this is the infinite and eternal creation which the Lord provided for Himself by the creation of the universe. Concerning this universal Providence man sees nothing; and if he did see, it could not appear otherwise before his eyes than as the scattered heaps and accumulated piles, from which a house is to be formed, appear to those that pass by: but to the Lord, as a magnificent palace continually in its construction, and in its amplifications.

204. V. *That heaven and hell are in such a form.* That heaven is in the human form, is made known in the work CONCERNING HEAVEN AND HELL, published in London in 1758, n. 59 to 102; and also in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM; and

also several times in this treatise; wherefore I forbear to confirm it further. It is said that hell also is in the human form, but it is in a monstrous human form, such as the devil is in; by whom is understood hell in the whole aggregate; it is in the human form, because they who are there were also born men, and have also those two human faculties which are called liberty and rationality; although they have abused liberty to the willing and doing of evil, and rationality to the thinking and confirming of it.

205. VI. *That they who have acknowledged nature alone and human prudence alone, make hell; and they who have acknowledged God and His Divine Providence, make heaven.* All who pass an evil life, interiorly acknowledge nature and human prudence alone; the acknowledgment of these lies hid within in all evil, however it is veiled around by goods and truths: these are only borrowed garments, or as garlands of flowerets which perish, put around lest the evil appear in its nakedness. That all who pass an evil life interiorly acknowledge nature alone and human prudence alone, from that general circumveiling is not known, for by it this is concealed from sight: but that they still acknowledge them, may be evident from the origin and cause of the acknowledgment of them; and that this may be disclosed, it shall be told whence and what one's own prudence is; next, whence and what the Divine Providence is; afterwards, who and what persons the former and the latter are; and at length, that they who acknowledge the Divine Providence are in heaven, and they who acknowledge one's own prudence are in hell.

206. WHENCE AND WHAT ONE'S OWN prudence is: it is from the proprium of man, which is his nature, and is called his soul from his parent: this proprium is the love of self, and thence the love of the world; or the love of the world, and thence the love of self: the love of self is such, that it regards itself alone, and others either as vile or as nothing: if it regards some as anything, it is as long as they honor and worship

it : inmosty in that love, as the endeavor of fructifying and prolificating in seed, there lies hid, that it wishes to become great; and if it can, to become a king; and if it then can, to become a god: such is the devil, because he is the very love of self: he is such, that he adores himself, and favors no one, unless he also adores him; another devil like to himself he holds in hatred, because he wishes to be adored alone. Since there cannot be given any love without its mate, and the mate of love or of the will in man is called the understanding, when the love of self inspires its love into its mate the understanding, it then becomes pride, which is the pride of one's own intelligence; hence is one's own prudence. Now because the love of self wishes to be the only lord of the world, thus also a god, therefore the concupiscences of evil, which are derivations of it, have life in themselves from it; in like manner the perceptions of the concupiscences, which are craftinesses; in like manner too the delights of the concupiscences, which are evils; and the thoughts of these, which are falsities: all things are like servants and ministers of their lord, and act at his every nod, not knowing that they do not act, but that they are acted upon: they are acted upon by the love of self through the pride of one's own intelligence: hence it is, that one's own prudence lies hid in every evil from its origin. That there also lies hid the acknowledgment of nature alone, is because it has closed up the window of its roof, through which heaven lies open; and also the windows of the sides, lest it should see and hear that the Lord alone governs all things, and that nature in itself is dead, and that the proprium of man is hell, and hence the love of proprium is the devil; and then, the windows being closed, it is in darkness, and makes there a fire for itself, to which it sits down with its mates, and they reason in a friendly manner in favor of nature against God, and in favor of one's own prudence against the Divine Providence.

207. WHENCE AND WHAT the Divine Providence is:

it is the divine operation with the man who has removed the love of self; for the love of self, as was before said, is the devil; and the concupiscences and their delights are the evils of his kingdom, which is hell: which being removed, the Lord enters with the affections of the love of the neighbor, and opens the window of his roof, and then the windows of the sides, and causes him to see that there is a heaven, that there is a life after death, and that there is eternal happiness; and by the spiritual light and at the same time the spiritual love then flowing in, makes him acknowledge that God governs all things by His Divine Providence.

208. WHO AND OF WHAT QUALITY the former and the latter are: they who acknowledge God, and His Divine Providence, are as the angels of heaven, who loathe to be led of themselves, and love to be led of the Lord: an evidence that they are led of the Lord is that they love the neighbor. But they who acknowledge nature and their own prudence, are as the spirits of hell, who loathe to be led of the Lord, and love to be led of themselves: who, if they have been the great men of the kingdom, wish to rule over all things: in like manner if they have been primates of the church: if they have been judges, they pervert judgments, and exercise dominion over the laws: if they have been learned, they apply scientifics to confirming the proprium of man and nature: if they have been men of business, they act as robbers: if they have been husbandmen, they act as thieves. All are enemies of God, and scoffers of the Divine Providence.

209. It is wonderful that, when heaven is opened to such, and it is said that they are insane, and this too is manifested to their very perception, which is done by influx and illustration, still out of indignation they shut up heaven to themselves, and look upon the earth, under which is their hell: this takes place with those in the spiritual world, who are still out of hell, and are such: from which is manifest the error of those, who think, If I should see heaven, and hear

the angels talking with me, I should acknowledge ; but their understanding acknowledges, yet if the will does not at the same time, still they do not acknowledge : for the love of the will inspires into the understanding whatever it wills, and not the reverse ; yea, it destroys everything in the understanding which is not from itself.

210. VII. *That all these things could not be done, unless it appeared to man that he thinks from himself and disposes from himself.* That unless it appeared to man as if he lived from himself, and thus that he thought and willed, spoke and acted as from himself, man would not be man, has been fully demonstrated in what precedes : from which it follows, that unless man disposed of all things which are of his function and life as from his own prudence, he could not be led and disposed from the Divine Providence ; for he would be like one who stands with the hands relaxed, the mouth open, the eyes closed, and the breath drawn in, in the expectation of influx ; thus he would strip himself of the human, which he has from the perception and sensation that he lives, thinks, wills, speaks, and acts, as of himself ; and at the same time too he would strip himself of his two faculties, which are rationality and liberty, by which he is distinguished from the beasts : that without this appearance no man would have the receptive and the reciprocal, and thus not immortality, has been demonstrated above in this treatise, and in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM. Wherefore if you are willing to be led of the Divine Providence, use prudence, as a servant and minister, who faithfully dispenses the goods of his master : this prudence is the pound which was given to the servants for trading, of which they should render an account : Luke xix. 13 to 25 ; Matt. xxv. 14 to 31. Prudence itself appears to man as his own, and is so long believed to be his own, as man holds enclosed within the most hostile enemy of God and of the Divine Providence, which is the love of

self; this dwells in the interiors of every man from birth; if you do not know it, for it does not wish to be known, it dwells securely, and guards the door, lest it should be opened by man, and thus it should be cast out by the Lord. The door is opened by man, by his shunning evils as sins as of himself, with the acknowledgment that it is of the Lord. This is the prudence with which the Divine Providence acts as one.

211. That the Divine Providence operates so hiddenly, that scarcely any one knows that it is, is lest man should perish; for the proprium of man, which is his will, never acts as one with the Divine Providence: the proprium of man has innate enmity against it; for it is the serpent which seduced our first parents, concerning which it is said, *I will put enmity between thee and the woman, and between thy seed and her seed, and this shall tread upon thy head*: Gen. iii. 15: the serpent is evil of every kind; his head is the love of self; the seed of the woman is the Lord; the enmity which is put, is between the love of man's proprium and the Lord, thus also between man's own prudence and the Divine Providence of the Lord; for one's own prudence is unceasing in the exaltation of its head, and the Divine Providence is unceasing in the depression of it. If man was sensible of this, he would be enraged and exasperated against God, and would perish; but while he is not sensible of it, he may be enraged and exasperated against men and against himself, and also against fortune, by which means he does not perish. Hence it is, that the Lord by His Divine Providence continually leads man in freedom, and freedom appears no otherwise to man than as his proprium: and to lead in freedom one that is opposite to one's self, is like drawing up from the earth a heavy and resisting weight by screws, by the force of which gravity and resistance is not felt: and it is as if one is with an enemy, in whose mind it is to kill him, which he then knows not, and a friend leads him away through unknown ways, and afterwards discloses the enemy's mind.

212. Who does not name fortune? and who does not acknowledge it, because he names it, and because he knows something concerning it from experience? but who knows what it is? that it is something cannot be denied, because it is, and because it is given; and nothing can be and be given without a cause; but the cause of this something, or fortune, is unknown; but lest it should be denied, from the cause alone being unknown, take dice or playing-cards, and play, or consult players; who of them denies fortune? for they play with it and it with them wonderfully: who can act against it, if it is steadfast? does it not then laugh at prudence and wisdom? is it not, while you shake the dice and shuffle the cards, as if it knew and disposed the shakings and shufflings of the joints of the hand, to favor one more than the other from some cause? can the cause be given from anywhere else than from the Divine Providence in ultimates, where, by constancies and inconstancies, it acts wonderfully with human prudence, and at the same time hides itself? That the heathen formerly acknowledged fortune, and built a temple to it, also the Italians at Rome, is known. Concerning this fortune, which, as was said, is the Divine Providence in ultimates, it has been given to know many things, which it is not permitted to make manifest: from which it was manifest to me, that it is not an illusion of the mind, nor a sport of nature, nor anything without a cause, for this is not anything; but that it is an ocular testification that the Divine Providence is in the most particular things of man's thoughts and actions. Since the Divine Providence is given in things so trifling and light, why not in the most particular things of affairs not trifling and light, which are the affairs of peace and war in the world, and the affairs of salvation and life in heaven?

213. But I know that human prudence brings over the rational more to its side, than the Divine Providence does to its; for the reason that the latter is not apparent, but the former is apparent: it can be more

easily received, that there is one only life, which is God, and that all men are recipients of life from Him, as has been shown before in many places; and yet this is the same thing, because prudence is of life. Who in reasoning does not speak in favor of one's own prudence and in favor of nature, when he reasons from the natural or external man? but who in reasoning does not speak in favor of the Divine Providence, and in favor of God, when he reasons from the spiritual or internal man? But, I say to the natural man, pray write books, and fill them with arguments, plausible, probable, and likely, and in your judgment solid, one in favor of one's own prudence, the other in favor of nature, and afterwards give them into the hand of any angel, and I know that he will write below these few words: They are all appearances and fallacies.

THAT THE DIVINE PROVIDENCE LOOKS TO ETERNAL THINGS,
AND NO OTHERWISE TO THINGS TEMPORAL THAN AS FAR
AS THEY AGREE WITH THE ETERNAL.

214. That the Divine Providence looks to eternal things, and no otherwise to things temporal than as they make one with eternal things, will be demonstrated in this order. I. That temporal things have reference to dignities and riches, thus to honors and gains, in the world. II. That eternal things have reference to spiritual honors and wealth, which are love and wisdom in heaven. III. That temporal and eternal things are separated by man, but are conjoined by the Lord. IV. That the conjunction of things temporal and eternal is the Divine Providence of the Lord.

215. I. *That temporal things have reference to dignities and riches, thus to honors and gains, in the world.* Temporal things are many, but still they all have reference to dignities and riches: by temporal things are understood those things which either

perish with time, or which only terminate with the life of man in the world; but by eternal things are understood those which do not perish and terminate with time, thus not with life in the world. Since, as was said, all temporal things have reference to dignities and riches, it is important to know the following things, namely: What and whence are dignities and riches: of what quality is the love of them for the sake of them, and of what quality is the love of them for the sake of uses: that these two loves are distinct from each other as hell and heaven: that the distinction between these loves is with difficulty known by man: but each of these shall be treated of distinctly. *FIRST: What and whence are dignities and riches:* dignities and riches in the most ancient times were altogether different from what they successively became afterwards: in the most ancient times dignities were no other than such as there are between parents and children, which dignities were the dignities of love, full of respect and veneration, not on account of nativity from them, but on account of instruction and wisdom from them, which is a second nativity, in itself spiritual, because it was of their spirit: this was the only dignity in the most ancient times, because then tribes, families and houses dwelt separately, and not under empires as at this day: it was the father of the family, with whom that dignity was: these times were called by the ancients, the golden ages. But after those times the love of ruling from the sole delight of that love successively invaded; and because there then invaded at the same time enmity and hostility against those who were not willing to submit themselves, tribes, families and houses from necessity congregated themselves into communities, and set over themselves one whom in the beginning they called a judge, and afterwards chief, and at length king and emperor: and they then began also to fortify themselves by towers, ramparts and walls. From the judge, chief, king and emperor, as from the head into the body, the lust of ruling entered into

many like a contagion: hence arose degrees of dignities, and also honors according to them; and with them the love of self, and the pride of one's own prudence. The like took place with the love of riches: in the most ancient times, when tribes and families dwelt distinct from each other, there was no other love of riches, than that they might possess the necessaries of life, which they procured to themselves by flocks and herds, and by fields, plains and gardens, from which they had food: among their necessities of life were also handsome houses, furnished with utensils of every kind, and also clothes: in study and work upon all these things were the parents, children, servants, and maids, who were in the house, engaged. But after the love of ruling invaded and destroyed this commonwealth, the love too of possessing wealth beyond necessities invaded, and grew to the height that it wished to possess the wealth of all others. These two loves are as blood relations, for he who wishes to rule over all things, wishes also to possess all things; for thus all are made slaves, and they alone lords: this is clearly manifest from those in the pontifical class, who have exalted their dominion even into heaven to the throne of the Lord, upon which they have placed themselves, that they may also rake together the wealth of the whole earth, and heap up treasures without end. *SECONDLY: Of what quality is the love of dignities and riches for the sake of them: and of what quality is the love of dignities and riches for the sake of uses:* the love of dignities and honors for the sake of dignities and honors is the love of self, properly the love of ruling from the love of self; and the love of riches and wealth for the sake of riches and wealth is the love of the world, properly the love of possessing the goods of others by any art whatever: but the love of dignities and riches for the sake of uses is the love of uses, which is the same as the love of the neighbor; for that for the sake of which a man acts, is the end from which, and is the first or primary thing; and the rest are means, and are

secondary. As to the love of dignities and honors for the sake of them, which is the same as the love of self, properly as the love of ruling from the love of self, it is the love of proprium, and the proprium of man is all evil; hence it is, that it is said, that man is born into all evil, and that his hereditary is nothing but evil: the hereditary of man is his proprium, in which he is, and into which he comes by the love of self, and chiefly by the love of ruling from the love of self; for the man who is in that love, looks at nothing but himself, and thus plunges his thoughts and affections into his proprium: hence it is, that in the love of self there is the love of doing evil; the reason is, because he does not love the neighbor, but himself only; and he who loves himself only, does not see others but as out of himself, or as vile, or as nothing; whom he despises in comparison of himself, and to whom he makes no account of doing evil: from this it is, that he who is in the love of ruling from the love of self, makes no account of defrauding his neighbor, of committing adultery with his wife, of defaming him, of breathing revenge against him even unto death, of being cruel towards him, and other like things: man derives this from this, that the devil himself is nothing else but the love of ruling from the love of self, with whom he is conjoined, and by whom he is led; and he who is led by the devil, that is, by hell, is led into all these evils; and is continually led by the delights of these evils: hence it is, that all who are in hell, wish to do evil to all; but those who are in heaven, wish to do good to all. From this opposition there exists that which is in the middle, in which man is; and he is in it as in an equilibrium, that he may be able to turn himself either to heaven or to hell: and so far as he favors the evils of the love of self, so far he turns himself to hell; and so far as he removes them from himself, so far he turns himself to heaven. It has been given me to be sensible what and how great is the delight of the love of ruling from the love of self: I have been led into it for the sake of becoming ac-

quainted with it; and it was such that it exceeded all the delights which there are in the world; it was a delight of the whole mind, from its inmost things to its ultimates; but in the body it was not felt otherwise than as a pleasure and willingness in the swelling breast: and it was also given to feel that from that delight, as from a fountain, spring forth the delights of all evils, as of committing adultery, of revenging, of defrauding, of blaspheming, and in general of doing evil. There is also a like pleasure in the love of possessing the wealth of others by whatever art, and in the concupiscences from it, which are derivations; but yet not to that degree, unless it is conjoined with the love of self. But as regards dignities and riches not for their own sake but for the sake of uses, it is not the love of dignities and riches, but the love of uses, to which dignities serve as means; this love is heavenly: but more concerning this in what follows. *THIRDLY. That these two loves are distinct from each other as hell and heaven,* is manifest from the things now said; to which I will add, that all who are in the love of ruling from the love of self, are as to spirit in hell, whoever they are, whether great or small; and that all who are in that love are in the love of all evils; and if they do not do them, still in their spirit they believe them allowable, and hence do them in body, when dignity and honor, and the fear of the law, do not hinder: and what is more, the love of ruling from the love of self hides inmost in itself hatred against God, consequently against the divine things which are of the church, and especially against the Lord: if they acknowledge God, they do this only with the mouth; and if the divine things of the church, they do this only from fear of the loss of honor. The reason why that love inmost hides hatred against the Lord, is because there is inmost in that love that it wishes to be God; for it worships and adores itself alone: hence it is, that if any one honors it so far as to say that it has divine wisdom, and that it is the deity of the world, it loves him in heart. It is other-

wise with the love of dignities and riches for the sake of uses : this love is heavenly, because, as was said, it is the same as the love of the neighbor. By uses are understood goods, and hence by doing uses is understood doing goods ; and by doing uses or goods is understood serving others and ministering to them : these, although they are in dignity and opulence, still do not regard dignity and opulence otherwise than as means to doing uses, thus to serving and ministering. These are they who are understood by these words of the Lord : *Whoever wishes to become great among you, ought to be your minister ; and whoever wishes to be first, ought to be your servant ;* Matt. xx. 26, 27 : it is these also to whom dominion in heaven is entrusted by the Lord ; for they have dominion as a means of doing uses or goods, thus of serving ; and when uses or goods are the ends or loves, then they do not rule, but the Lord, for all good is from him. **FOURTHLY :** *That the difference between these is with difficulty known by man,* is because most who are in dignity and opulence also do uses ; but they do not know whether they do uses for the sake of themselves, or whether for the sake of uses ; and the less, because in the love of self and of the world there is more of the fire and ardor of doing uses, than in those who are not in the love of self and the world ; but the former do uses for the sake of fame or of gain, thus for the sake of themselves ; but they who do uses for the sake of uses, or goods for the sake of goods, do not do them from themselves, but from the Lord. The difference between them can with difficulty be known by man, for the reason, that man knows not whether he is led by the devil, or whether by the Lord : he who is led by the devil does uses for the sake of himself and the world, but he who is led by the Lord does uses for the sake of the Lord and heaven ; and all those do uses from the Lord who shun evils as sins ; but all those do uses from the devil who do not shun evils as sins ; for evil is the devil, and use or good is the Lord : thence and not from elsewhere is the differ-

ence known: both in the external form appear alike, but in the internal form they are altogether unlike; the one is like gold in which there is dross within, but the other is like gold in which there is pure gold within; and the one is like fruit made by art, which appears in the external form like fruit from a tree, when yet it is colored wax, in which there is dust or bitumen within; but the other is like noble fruit, pleasant in taste and smell, in which are seeds within.

216. II. *That eternal things have reference to spiritual honors and wealth, which are of love and wisdom, in heaven.* Since the natural man calls the delights of the love of self, which are also the delights of the concupiscences of evil, goods, and also confirms them to be goods, therefore honors and wealth he calls divine blessings; but when that natural man sees that the evil are raised to honors and promoted to wealth equally as the good, and still more when he sees that the good are in contempt and poverty, and the evil in glory and opulence, he thinks with himself, What is this? it cannot be of the Divine Providence; for if that governed all things, it would heap honors and wealth upon the good, and would afflict the evil with poverty and contempt, and thus compel the evil to acknowledge that there is a God and that there is a Divine Providence. But the natural man, unless illustrated by the spiritual man, that is, unless he is at the same time spiritual, does not see that honors and wealth may be blessings, and also that they may be curses; and that when they are blessings, they are from God, and when they are curses, they are from the devil: that honors and wealth are also given by the devil, is known; for from this he is called the prince of this world. Now because it is not known when honors and wealth are blessings, and when they are curses, it is to be told; but in this order. 1. That honors and wealth are blessings, and that they are curses. 2. That honors and wealth, when they are blessings, are spiritual and eternal; but that when they are curses, they are temporal and perishable. 3.

That honors and wealth which are curses, in comparison with honors and wealth which are blessings, are as nothing to everything, and as what in itself is not, to that which in itself is.

217. Now these three points are to be illustrated by themselves. FIRST: *That honors and wealth are blessings, and that they are curses*: common experience testifies that as well the pious as the impious, or as well the just as the unjust, that is, as well the good as the evil, are in dignities and wealth; and yet it can be denied by no one, but that the impious and the unjust, that is, the evil, come into hell; and the pious and the just, that is, the good, into heaven: since this is true, it follows that dignities and riches, or honors and wealth, are either blessings or curses; and that with the good they are blessings, and with the evil they are curses. In the work concerning HEAVEN AND HELL, published at London in the year 1758, n. 357 to 365, it is shown that the rich as well as the poor, and the great as well as the small, are in heaven, and also in hell; from which it is manifest, that dignities and riches, with those who are in heaven, were blessings in the world; and that with those who are in hell, they were curses in the world. But whence it is that they are blessings, and whence it is that they are curses, every one can know, if he only thinks somewhat concerning this subject from reason; namely, that they are blessings with those who do not place the heart in them, and that they are curses with those who do place the heart in them: to place the heart in them is to love one's self in them, and not to place the heart in them is to love uses and not one's self in them: what and of what quality is the difference between these two loves, was told above, n. 215: to which is to be added, that dignities and wealth seduce some, and some they do not seduce: they seduce when they excite the loves of man's proprium, which is the love of self; and that this is the love of hell, which is called the devil, was also said above: but they do not seduce when they do not excite that love. That the evil as well as the

good are raised to honors, and are promoted to wealth, is because the evil equally as the good do uses; but the evil for the sake of the honors and gains of their person, but the good for the sake of the honors and gains of the thing itself: the latter regard the honors and gains of the thing as principal causes, and the honors and gains of the person as instrumental causes; but the evil regard the honors and gains of the person as principal causes, and the honors and gains of the thing as instrumental causes: but who does not see, that the person, his function and honor, are for the sake of the thing which he administers, and not the contrary? who does not see, that the judge is for the sake of justice, the magistrate for the sake of the common weal, and the king for the sake of the kingdom, and not the contrary? wherefore also, according to the laws of the kingdom, every one is in dignity and honor according to the dignity of the thing in the discharge of which he is; and the difference is as between principal and instrumental. He who attributes the honor of the thing to himself or to his person, appears in the spiritual world, when this is represented, like a man with the body inverted, the feet up and the head down. *SECONDLY: That dignities and wealth, when they are blessings, are spiritual and eternal, and that when they are curses, they are temporal and perishable:* there are dignities and wealth in heaven as in the world, for there are governments there, and hence administrations and functions; and there are also tradings, and hence wealth, since there are societies and communities. The universal heaven is distinguished into two kingdoms, of which one is called the celestial kingdom, and the other the spiritual kingdom; and each kingdom into innumerable societies, greater and less; all which, and all in which, are arranged according to the differences of love and thence wisdom; the societies of the celestial kingdom according to the differences of celestial love, which is love to the Lord; and the societies of the spiritual kingdom according to the differences of spiritual love,

which is love towards the neighbor: because there are such societies, and all who are in them have been men in the world, and hence retain with themselves the loves which they had in the world, with the difference that they are now spiritual, and that the dignities and wealth themselves are spiritual in the spiritual kingdom, and celestial in the celestial kingdom; consequently those have dignities and wealth above others that have love and wisdom above others, who are those to whom dignities and wealth were blessings in the world. From these things it may be evident, of what quality spiritual dignities and wealth are; that they are of the thing and not of the person: the person indeed who is in dignity there, is in magnificence and glory, like that of kings on earth; but still they do not look upon the dignity itself as anything; but the uses, in the administration and discharge of which they are: they indeed receive honors, each those of his dignity; but they do not attribute them to themselves, but to the uses themselves; and because all uses are from the Lord, they attribute them to the Lord, from whom they are: such therefore are spiritual dignities and wealth, which are eternal. But it happens otherwise to those, to whom dignities and wealth in the world were curses: these, because they attribute them to themselves, and not to uses, and because they have not been willing that uses should rule over them, but they over uses, which they have regarded as uses so far as they subserved their honor and glory, are therefore in hell, and are base drudges there, in contempt and misery; wherefore, because these dignities and wealth perish, they are said to be temporal and perishable. Concerning the former and the latter the Lord thus teaches: "Lay not up for yourselves treasures on earth, where rust and the moth corrupt, and where thieves dig through and steal: but lay up for yourselves treasures in heaven, where neither rust nor the moth corrupt, and where thieves dig not through nor steal: for where your treasure is, your heart also is," Matt. vi. 19, 20,

21. **THIRDLY:** *That dignities and wealth which are curses, in comparison of dignities and wealth which are blessings, are as nothing to everything, and as what in itself is not, to that which in itself is.* Everything which perishes, and does not become anything, is inwardly in itself nothing: it is indeed outwardly something; yea, it appears as much, and to some as everything, as long as it lasts; but not inwardly in itself: it is like a surface within which there is nothing; and it is like a theatrical character in a royal dress, when the play is ended: but that which remains to eternity, is in itself perpetually something, thus everything; and it also is, because it does not cease to be.

218. III. *That temporal and eternal things are separated by man, but that they are conjoined by the Lord:* that it is so, is because all things of man are temporal, from which man may be called the temporal, and all things of the Lord are eternal, from which the Lord is called the eternal; and temporal things are those which have an end and perish; but eternal things are those which have not an end, and do not perish. That these two cannot be conjoined, except by the infinite wisdom of the Lord, and thus that they can be joined by the Lord, and not by man, every one can see. But that it may be known that the two are separated by man, and conjoined by the Lord, it is to be demonstrated in this order. 1. What temporal things are and what are eternal things. 2. That man is temporal in himself, and that the Lord is eternal in Himself; and that hence nothing can proceed from man but what is temporal, and nothing from the Lord but what is eternal. 3. That temporal things separate eternal things from themselves, and that eternal things conjoin things temporal to themselves. 4. That the Lord conjoins man to Himself by appearances. 5. And that He does by correspondences.

219. But these points are to be illustrated and confirmed by themselves singly. **FIRST:** *What temporal things are, and what are eternal things:* temporal

things are all those things which are proper to nature, and which thence are proper to man: the things proper to nature are especially spaces and times, both of them with limit and bound: the things proper to man thence are what are of his own will and his own understanding, and those which thence are of his affection and thought, especially those which are of his prudence; and that those are finite and limited, is known. But eternal things are all things which are proper to the Lord, and from Him are as it were proper to man: the things proper to the Lord are all things infinite and eternal, thus without time, consequently without limit and without end: those which are thence as it were proper to man, are alike infinite and eternal; but nothing of them is man's, but they are of the Lord alone with him. *SECONDLY: That man is temporal in himself, and that the Lord is eternal in Himself; and that hence nothing can proceed from man but what is temporal, and nothing from the Lord but what is eternal.* That man in himself is temporal, and that the Lord in Himself is eternal, was said above: since nothing else can proceed from anything but what is in itself, it follows that nothing else can proceed from man but what is temporal, and nothing from the Lord but what is eternal; for from the finite cannot proceed the infinite; that it can proceed is contradictory: but still from the finite can proceed the infinite; yet not from the finite, but from the infinite through it: on the other hand also, from the infinite cannot proceed the finite; that it can proceed is also contradictory: yet from the infinite can be produced the finite; but this is not to proceed, but to create; concerning which subject may be seen the *ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND DIVINE WISDOM*, from beginning to end: wherefore if the finite proceeds from the Lord, as takes place in many things with man, it does not proceed from the Lord, but from man; and it may be said, from the Lord through man, because it so appears. This may be illustrated by these words of the Lord: "Your

discourse must be yea, yea; nay, nay; what is beyond these, is from evil," Matt. v. 37: such discourse have all in the third heaven; for they never reason concerning divine things, whether it is so or is not so, but see in themselves from the Lord, that it is so or not so; wherefore to reason concerning divine things, whether they are so or not, is because the reasoner does not see them from the Lord, but wishes to see from himself; and what man sees from himself, is evil. But still the Lord wishes not only that man should think and speak concerning divine things, but also reason concerning them, to the end that he may see that it is so or not so; and this thought, speech or reasoning, provided it has for end that he may see the truth, may be said to be from the Lord with man; but it is from man, until he sees the truth and acknowledges it: in the mean time it is only from the Lord that he is able to think, speak and reason; for this he can do from the two faculties, which are called liberty and rationality; which faculties man has from the Lord alone. *THIRDLY: That temporal things separate eternal things from themselves, and that eternal things conjoin things temporal to themselves:* by temporal things separating eternal things from themselves, is understood that man does, who is temporal, from the temporal things in himself; and by eternal things conjoining temporal things to themselves, is understood that the Lord does, who is eternal, from the eternal things in himself, as was said above. It was shown in the preceding pages that there is a conjunction of the Lord with man, and a reciprocal one of man with the Lord; but that the reciprocal conjunction of man with the Lord is not from man, but from the Lord; also that the will of man runs counter to the will of the Lord, or, what is the same, man's own prudence to the Divine Providence of the Lord: from these things follows this, that man, from his temporal things, separates the eternal things of the Lord from himself, but that the Lord conjoins His eternal things to the temporal

things of man, that is, Himself to man and man to Himself: because these things have been much treated of in the preceding pages, there is no need of confirming them by more words. **FOURTHLY:** *That the Lord conjoins man to Himself by appearances:* for it is an appearance, that man of himself loves the neighbor, does good, and speaks truth; unless these things appeared to man as from him, he would not love the neighbor, do good, and speak truth, thus would not be conjoined to the Lord: but because love, good, and truth are from the Lord, it is manifest that the Lord conjoins man to Himself by appearances. But this appearance, and the conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord by it, have been treated of in many places above. **FIFTHLY:** *That the Lord conjoins man to Himself by correspondences:* this is done by the means of the Word, the literal sense of which consists of mere correspondences: that by that sense there is conjunction of the Lord with man, and a reciprocal conjunction of man with the Lord, is shown in the **DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE**, from beginning to end.

220. IV. *That the conjunction of temporal and eternal things with man is the Divine Providence of the Lord:* but because these things cannot fall into the first perception of the understanding, unless they are first reduced to order, and are unfolded and demonstrated according to it, therefore this shall be the order of them. 1. That it is of the Divine Providence, that man by death puts off natural and temporal things, and puts on spiritual and eternal things. 2. That the Lord by His Divine Providence conjoins Himself to natural things by spiritual, and to temporal things by eternal, according to uses. 3. That the Lord conjoins Himself to uses by correspondences, and thus by appearances according to confirmations from man. 4. That such conjunction of temporal and eternal things is the Divine Providence. But these shall be put into clearer light by explanations.

FIRST: *That it is of the Divine Providence, that man after death puts off natural and temporal things and puts on spiritual and eternal things:* natural and temporal things are the extremes and ultimates, into which man first enters; which is done when he is born, for the purpose that he may afterwards be introduced into interior and superior things; for extremes and ultimates are continents, and these are in the natural world: hence it is that no angel or spirit was immediately created such, but that they were all born men, and so introduced: hence they have extremes and ultimates, which in themselves are fixed and stated, within which and from which interior things can be held together in connection. But man first puts on the grosser things of nature; his body is from them; but these he puts off by death, and retains the purer things of nature, which are next to spiritual things, and these are then his continents. Moreover, in extremes or ultimates are at the same time all interior or superior things, as has been shown before in the proper places; wherefore all operation of the Lord is by first things and ultimates at the same time, thus in fulness. But because the extremes and ultimates of nature cannot receive the spiritual and eternal things to which the human mind is formed, as they are in themselves, and yet man is born that he may become spiritual and live to eternity, therefore man puts them off, and retains only the interior natural things, which are suitable to and accord with spiritual and celestial things, and subserve them for continents: this is done by the rejection of temporal and natural ultimates, which is the death of the body. SECONDLY: *That the Lord by His Divine Providence conjoins Himself to natural things by spiritual, and to temporal things by eternal, according to uses:* natural and temporal things are not only those which are proper to nature, but also those which are proper to men in the natural world: the former and the latter man puts off by death, and puts on the spiritual and eternal things corresponding to

them: that he puts on these according to uses, has been shown in many places in the preceding pages. The natural things which are proper to nature have reference in general to times and spaces, and in particular to those things which are seen upon the earth: these man leaves by death, and in place of them receives spiritual things, which as to external look or appearance are like them, but not as to internal look or essence itself; which subject has been also treated of above. The temporal things which are proper to men in the natural world have reference in general to dignities and wealth, and in particular to every man's necessities, which are food, clothing, and habitation: these also are put off and left by death, and such things are put on and received as are like them as to external look or appearance, but not as to internal look and as to essence: all these things have their internal look and essence from the uses of temporal things in the world: uses are the goods which are called goods of charity. From these things it may be evident that the Lord by His Divine Providence conjoins spiritual and eternal things to natural and temporal things according to uses. *THIRDLY: That the Lord conjoins Himself to uses by correspondences, and thus by appearances according to the confirmations of them by man:* but because these things cannot but seem obscure to those who have not yet received a clear notion as to what correspondence and what appearance is, therefore they must be illustrated and so explained by examples: all things of the Word are mere correspondences of spiritual and heavenly things, and because they are correspondences they are also appearances; that is, all things of the Word are divine goods of the divine love and divine truths of the divine wisdom, which are naked in themselves, but are clothed in the literal sense of the Word; wherefore they appear like a man in a dress which corresponds to the state of his love and wisdom: from which it is manifest, that if man confirms appearances, it is the like as if he confirmed that clothes

are men ; hence appearances become fallacies : it is otherwise if man seeks out truths and sees them in the appearances. Now because all the uses, or goods and truths of charity, which man does to his neighbor, he either does according to appearances or according to the truths themselves in the Word, if he does them according to appearances confirmed with himself, he is in fallacies ; but if according to truths, he does them as he ought : from these things it may be evident what is understood by the Lord's conjoining Himself to uses by correspondences, and thus by appearances according to the confirmations of them by man. *FOURTHLY: That such conjunction of temporal and eternal things is the Divine Providence:* that these things may be set in some light before the understanding, they shall be illustrated by two examples ; by one which concerns dignities and honors, and by another which concerns riches and wealth : both in the external form are natural and temporal, but in the internal form they are spiritual and eternal. Dignities with their honors are natural and temporal, when man regards himself as to person in them, and not the commonwealth and uses in them ; for then man cannot think otherwise interiorly with himself, than that the commonwealth is for the sake of himself, and not he for the sake of the commonwealth : he is like a king who thinks that the kingdom and all the men in it are for the sake of himself, and not he for the sake of his kingdom and men. But the same dignities with their honors are spiritual and eternal, when man regards himself as to person for the sake of the commonwealth and uses, and not these for the sake of himself : if he does this, man is then in the truth and in the essence of his dignity and honor ; but if the former, he is then in correspondence and appearance ; and if he confirms them with himself, he is in fallacies, and no otherwise in conjunction with the Lord, than as they are who are in falsities and thence in evils ; for fallacies are the falsities with which evils conjoin themselves : they have indeed

performed uses and goods, but from themselves and not from the Lord; thus they have put themselves in place of the Lord. It is the like with riches and wealth, which are also natural and temporal, also spiritual and eternal: riches and wealth are natural and temporal with those who only look at them, and themselves in them, and all their pleasure and delight in these two; but the same are spiritual and eternal with those who look at good uses in them, and interior pleasure and delight in these: with these, exterior pleasure and delight also becomes spiritual, and the temporal becomes eternal; wherefore also these after death are in heaven, and in palaces there, the utensile forms of which shine from gold and precious stones; which however they do not regard otherwise than as external things shining and pellucid from internal things, which are uses, from which they have pleasure itself and delight, which in themselves are the felicitousness and happiness of heaven: the contrary lot have those who have looked at riches and wealth only for the sake of them and of themselves; thus for the sake of external things, and not at the same time of internal things; thus according to appearances, and not according to their essences: when they put them off, which is done when they die, they put on the internals of them; and because these are not spiritual, they cannot but be infernal; for either the one or the other is in them, but both cannot be at the same time: whence instead of riches they have poverty, and instead of wealth, misery. By uses are understood not only the necessaries of life which have reference to food, clothing and habitation for themselves and theirs, but also the good of the country is understood, the good of society, and the good of a fellow-citizen. Such a good is trading, when it is the final love, and money a mediate love subserving; provided the trader shuns and loathes frauds and bad arts as sins: it is otherwise when money is the final love, and trading a mediate love subserving; for this is avarice, which

is the root of evils; concerning which, see Luke xii. 15, and the parable concerning it, verses 16 to 21.

THAT MAN IS NOT LET INTERIORLY INTO THE TRUTHS OF FAITH, AND INTO THE GOODS OF CHARITY, EXCEPT SO FAR AS HE CAN BE KEPT IN THEM UNTIL THE END OF LIFE.

221. It is known in the christian world, that the Lord wills the salvation of all, and also that He is omnipotent; wherefore many conclude from this, that He can save every one, and that He will save those who implore His mercy; especially those who implore it through the formula of the received faith, that God the Father has mercy for the sake of the Son; especially if they at the same time implore that they may receive that faith: but that it is altogether otherwise, will be seen in the last chapter of this treatise; where it will be explained, that the Lord cannot act contrary to the laws of His Divine Providence, because to act contrary to them would be to act contrary to His divine love and contrary to His divine wisdom, thus contrary to Himself; when it will be seen that such immediate mercy is not possible, because man's salvation takes place through means, according to which no other one can lead man but he who wills the salvation of all, and is at the same time omnipotent, thus the Lord. The means by which man is led by the Lord, are what are called the laws of the Divine Providence, among which is also this, that man is not let interiorly into the truths of wisdom and into the goods of love, except so far as he can be kept in them until the end of life. But that this may be manifest before the reason, it is to be explained in this order. 1. That man can be let into the wisdom of spiritual things, and also into the love of them, and still not be reformed. 2. That if man afterwards recedes from, and runs counter to them, he profanes holy things. 3. That there are very many kinds of profana-

tions, but that this kind is the worst of all. 4. That the Lord therefore does not let man interiorly into the truths of wisdom and at the same time into the goods of love, except as far as man can be kept in them until the end of life.

222. I. *That man can be let into the wisdom of spiritual things, and also into the love of them, and still not be reformed*: the reason is, because man has rationality and liberty; by rationality he can be elevated into wisdom almost angelic, and by liberty into love not unlike angelic love; but still, as is the love, such is the wisdom: if the love is celestial and spiritual, the wisdom becomes celestial and spiritual also; but if the love is diabolical and infernal, the wisdom is also diabolical and infernal: the latter may then indeed appear, in the external form, and thus before others, as celestial and spiritual; but in the internal form, which is its very essence, it is diabolical and infernal; not without it, but within it: that it is such, does not appear to men; because men are natural, and see and hear naturally, and the external form is natural: but that it is such, does appear to the angels; because the angels are spiritual, and see and hear spiritually, and the internal form is spiritual. From these things it is manifest, that man can be let into the wisdom of spiritual things, and also into the love of them, and still not be reformed; yet then only into the natural love of them, but not into the spiritual love of them: the reason is, that man can let himself into natural love, but the Lord alone into spiritual love; and they who are let into the latter are reformed, but they who are only let into the former are not reformed; for these are most of them hypocrites, and very many are of the order of the Jesuits, who interiorly believe nothing divine, but exteriorly play with divine things like conjurers.

223. It has been given to know by much experience in the spiritual world, that man possesses in himself the faculty of understanding the arcana of wisdom, like the angels themselves; for I have seen fiery

devils, who, when they heard arcana of wisdom, not only understood them, but also from their rationality spoke them; yet as soon as they returned to their diabolical love, they did not understand them, but instead of them the contrary things, which were of insanity; and this they then called wisdom: yea, it has been given to hear, that when they were in the state of wisdom, they laughed at their insanity; and when they were in the state of insanity, they laughed at wisdom. A man who has been such in the world, when he becomes a spirit after death, is let into the alternate state of wisdom and insanity very many times, that he may see the latter from the former: but although they see from wisdom that they are insane, still when the choice is given them, which is done to every one, they let themselves into the state of insanity, and love it; and then they hold in hatred the state of wisdom: the reason is, because their internal was diabolical, and the external as divine: these are they who are understood by the devils, who make themselves angels of light; and by him who in the house of the wedding was not clothed in a wedding garment, and was cast into outer darkness: Matt. xxii. 11, 12, 13.

224. Who cannot see, that it is the internal from which the external exists? consequently that the external has its essence from the internal? and who does not know from experience, that the external may appear otherwise than according to its essence from the internal? for this manifestly appears with hypocrites, adulterers, and dissemblers; and that man can in externals counterfeit characters not his own, appears from comedians and mimics; for these know how to represent kings, emperors, yea angels, by the sound, speech, face and gesture, as they would be, when yet they are nothing but conjurers: this is also said, because man can alike act the sycophant, not only in civil and moral things, but also in spiritual things; and it is also known that many do it. When therefore the internal in its essence is infernal, and the external in

its form appears spiritual, and yet the external derives its essence from the internal, as was said, it is asked where indeed that essence lies hid in the external: it does not appear in the gesture, nor in the sound, nor in the speech, nor in the face; but still it lies hid interiorly in these four: that it lies hid in them interiorly, is plainly manifest from the same in the spiritual world; for when man comes from the natural world into the spiritual world, which is done when he dies, then he leaves his externals with the body, and retains his internals, which he has stored up in his spirit; and then, if his internal has been infernal, he appears like a devil, such as he had also been as to his spirit, when he lived in the world. Who does not acknowledge that every man leaves externals with the body, and enters into internals when he becomes a spirit? To these things I will add also these, that in the spiritual world there is a communication of the affections and thence of the thoughts; from which it is, that no one can speak otherwise than just as he thinks: also that every one there changes the face, and becomes like his affection; so that it also appears from the face what he is: it is sometimes given to hypocrites to speak otherwise than they think, but the sound of their speech is heard altogether discordant from their interior thoughts; and from the discordance they are distinguished: hence it may be evident that the internal lies hid interiorly in the sound, speech, face and gesture of the external; and that this is not perceived by men in the natural world, but manifestly by angels in the spiritual world.

225. From these things it is now manifest that man, as long as he lives in the natural world, can be let into the wisdom of spiritual things, and also into the love of them; and that this is done, and can be done, as well with those who are merely natural, as with those who are spiritual; but with the difference, that the latter are reformed by these things, but that by the same the former are not reformed: with these also it may appear as if they loved wisdom, but they no otherwise

love it than as an adulterer loves a noble woman for a mistress, with whom he speaks caressingly, and to whom he gives dresses of ornament; concerning whom, however, he thinks with himself at home, that she is nothing but a vile prostitute, whom I will make believe that I love her, because she favors my lust; but if she did not favor it, I would reject her. His internal man is this adulterer, and his external man is this woman.

226. II. *That if man afterwards recedes from and runs counter to them, he profanes holy things.* There are many kinds of profanation of what is holy, which will be treated of in the following article; but this kind is the most grievous of all; for they who are profaners of this kind, after death become no longer men: they live indeed, but continually in fantastic deliriums; they appear to themselves to fly on high; and when they are permanent, they play with fantasies, which they see as real things; and because they are no longer men, they are not called he or she, but it: yea, when they are set up to be seen in the light of heaven, they appear like mummies; some like mummies of a bony color, some as fiery, and some as burnt. That the profane of this kind become such after death, is unknown in the world; and it is unknown, because the cause is unknown: the cause itself is, that when man first acknowledges divine things and believes them, and afterwards recedes and denies them, he then mixes holy things with profane; which, when they are mixed, can no otherwise be separated, than by the destruction of the whole. But that these things may be perceived more clearly, they must be disclosed in their order, which shall be this.

1. That whatever man thinks, speaks and does from the will, is appropriated to him, and remains, as well good as evil.
2. But that the Lord by His Divine Providence continually takes care and disposes, that evil should be by itself, and good by itself, and thus that they may be separated.
3. But that this cannot be done, if man first acknowledges the truths of faith and lives according to them, and afterwards recedes

and denies them. 4. That he then mixes good and evil, so far that they cannot be separated. 5. And because good and evil must be separated with every man, and cannot be separated with such an one, that therefore he is destroyed as to everything truly human.

227. These are the causes on account of which such enormity exists, but because they are in obscurity from ignorance of them, they must be explained, that they may be manifest before the understanding. FIRST: *That whatever man thinks, speaks or does from the will, is appropriated to him and remains, as well good as evil*: this was shown above, n. 78 to 81; for man has an external or natural memory, and he has an internal or spiritual memory: on the latter memory are inscribed each and all things whatever he had thought, spoken and done in the world from the will; and so far each and all, that not one is wanting: this memory is the book of his life, which is opened after death, and according to which he is judged. Concerning this memory more things are adduced from experience in the work concerning HEAVEN AND HELL, n. 461 to 465. SECONDLY: *But that the Lord by His Divine Providence continually takes care and disposes, that evil should be by itself, and good by itself, and thus that they should be separated*: every man is in evil as well as in good; for he is in evil from himself, and in good from the Lord; and man cannot live unless he is in both; for if he were in himself alone, and thus in evil alone, he would not have anything of life; and if in the Lord alone, and thus in good alone, neither would he have anything of life; for man in *the latter kind of life* would be like one suffocated, continually gasping for breath, as if ready to die in agony; and in *the former kind of life* he would become extinct, for evil without any good in itself is dead; wherefore every man is in both: but the difference is, that the one is interiorly in the Lord, and exteriorly as if in himself; and the other interiorly in himself, but exteriorly as if in the Lord; and the latter is in evil, and the former in good; but yet each in

both : that the evil is also, is because he is in the good of civil and moral life, and also exteriorly in some good of spiritual life; besides that he is held by the Lord in rationality and liberty, that he may be in good : this is the good, by which every man, even the evil, is led of the Lord. From these things it may be seen, that the Lord separates evil and good, that the one may be interior and the other exterior; and thus takes care lest they be mixed. *THIRDLY: But that this cannot be done, if man first acknowledges the truths of faith, and lives according to them, and afterwards recedes from and denies them:* this is manifest from the things just now said; in the first place, that all things which man thinks, speaks and does from the will, are appropriated to him and remain; and in the second, that the Lord by His Divine Providence continually takes care and disposes that good should be by itself, and evil by itself, and that they may be separated: they are also separated by the Lord after death; with those who interiorly are evil and exteriorly are good, the good is taken away, and thus they are left to their evil; it is the contrary with those who interiorly are good and exteriorly like other men have scraped together wealth, have sought for dignities, have been delighted with various worldly things, and favored certain concupiscences: with these, however, good and evil are not mixed, but are separated like internal and external; thus in the external form they were like the evil in many things, yet not in the internal: on the contrary, the evil also, who in the external form have appeared as if good, in piety, worship, speech and deeds, and yet in the internal form were evil; with these evil is also separated from good. But with those who have first acknowledged the truths of faith, and lived according to them, and have afterwards run counter to and rejected them, and especially if they have denied them, goods and evils are no longer separated, but mixed; for such a man has appropriated good to himself, and has also appropriated evil to himself, and thus has conjoined and mixed

them. *FOURTHLY: That he then mixes good and evil, so far, that they cannot be separated,* follows from the things just now said; and if evil cannot be separated from good, and good from evil, he cannot be in heaven nor in hell: every man must be either in the one or in the other; he cannot be in both; for thus he would be now in heaven, and now in hell; and while in heaven would act in favor of hell, and while in hell would act in favor of heaven, thus would destroy the life of all who were around him, heavenly life with the angels, and infernal life with devils, from which the life of every one would perish; for the life of every one must be his own: no one lives in another's life, still less in an opposite one. Hence it is, that with every man after death, when he becomes a spirit or a spiritual man, the Lord separates good from evil and evil from good; good from evil with those who interiorly are in evil, and evil from good with those who interiorly are in good; which is according to His words, *To every one that hath shall be given and he shall abound, and from him who hath not, even what he hath shall be taken away*, Matt. xiii. 12, and xxv. 29, Mark iv. 25, Luke viii. 18, and xix. 26. *FIFTHLY: Because good and evil must be separated with every man, and cannot be separated with such an one, that therefore as to everything truly human he is destroyed:* every one has what is truly human from rationality, that he may see and know, if he will, what is true and what is good, and also that he may will, think, speak and do it from liberty, as has been shown before; but this liberty with its rationality is destroyed with those who have mixed good and evil with themselves; for they cannot from good see evil, nor from evil become acquainted with good, for they make one; hence they no longer have rationality in faculty or in potency, and hence neither any liberty: which is the cause that they are like mere fantastic deliriums, as was said above; and no more appear like men, but like some bones covered with skin; and hence, when they are named, they are not called he

or she, but it : such lot have those who in this manner mix holy things with profane : but there are many kinds of profanation, which still are not such ; which will be treated of in the following article.

228. No man thus profanes holy things, who does not know them ; for he who does not know them, cannot acknowledge them, and then deny them ; wherefore they who are out of the christian world, and do not know anything concerning the Lord, and concerning redemption and salvation by Him, do not profane that holy thing, when they do not receive it, yea, when they speak against it. Neither do the Jews themselves profane that holy thing, because from infancy they are not willing to receive and acknowledge it ; it would be otherwise, if they received and acknowledged, and afterwards denied ; which yet is rarely done ; for many of them acknowledge it exteriorly, and deny it interiorly, and are like hypocrites. But those profane holy things by the mixture of them with profane things, who first receive and acknowledge, and afterwards go away and deny. It effects nothing, that they received and acknowledged in infancy and childhood : every christian does this ; because they do not then receive and acknowledge those things which are of faith and charity from any rationality and liberty, that is, in the understanding from the will, but only from memory and from trust in a master ; and if they live according to them, it is from a blind obedience : but when man comes into the use of his rationality and liberty, which is done successively as he grows up and becomes a man, if he then acknowledges truths and lives according to them, and afterwards denies them, he mixes holy with profane things, and from a man becomes such a monster as was described above. But if man is in evil, from the time when he has become of his own rationality and liberty, that is, at his own direction, even to manhood, and afterwards acknowledges the truths of faith and lives according to them, provided he then remains in them until the end of life, he does not mix them ; for

the Lord then separates the evils of his former life from the goods of his after life : thus it happens with all who repent. But more will be said concerning these things in the following pages.

229. III. *That there are very many kinds of the profanation of what is holy, and that this kind is the worst of all.* In the most general sense, by profanation is understood all impiety ; thus by profaners are understood all the impious, who in heart deny God, the sanctity of the Word, and hence the spiritual things of the church ; which are the holy things themselves, concerning which they also speak impiously. But these are not here treated of ; but those who profess God, establish the sanctity of the Word, and acknowledge the spiritual things of the church ; yet most of them only with the mouth : the reason that these profane, is because what is holy from the Word is in them and with them ; and this which is in them, and which makes a part of their understanding and will, they profane : but yet in the impious, who deny the Divine and divine things, there is not anything holy which they can profane : these are indeed profaners, but still not the profane.

230. The profanation of what is holy is understood in the second commandment of the decalogue by THOU SHALT NOT PROFANE THE NAME OF THY GOD : and that profaning must not be done, is understood in the Lord's Prayer, by HALLOWED BE THY NAME : what is understood by the name of God, is scarcely known by any one in the christian world : the reason is, because it is not known that in the spiritual world there are not names as in the natural world, but that every one is named according to the quality of his love and wisdom ; for as soon as any one comes into society or participation with others, he is forthwith named according to his quality there : the naming is done by spiritual speech, which is such that it can give a name to everything ; because there each letter in the alphabet signifies one thing, and the several letters joined into one word, which make a person's name, involve

the entire state of the thing : this is among the wonderful things in the spiritual world. From these things it is manifest, that by the name of God in the Word is signified God with every divine thing which is in Him, and which proceeds from Him ; and because the Word is the proceeding Divine, it is the name of God ; and because all the divine things, which are called the spiritual things of the church, are from the Word, they also are the name of God. From these things it may be seen what is understood in the second commandment of the decalogue by *Thou shalt not profane the name of God* ; and in the Lord's Prayer by *Hallowed be thy Name*. Like things are signified by the name of God and of the Lord in many places in the Word of both Testaments, as in Matt. vii. 22 ; x. 22 ; xviii. 5, 20 ; xix. 29 ; xxi. 9 ; xxiv. 9, 10 ; John i. 12 ; ii. 23 ; iii. 17, 18 ; xii. 13, 28 ; xiv. 14, 15, 16 ; xvi. 23, 24, 26, 27 ; xvii. 6 ; xx. 31 ; besides other places, and very many in the Old Testament. He who knows this signification of name, can know what is signified by these words of the Lord, *Whoever receives a prophet in the name of a prophet, shall receive a prophet's reward : whoever receives a just one in the name of a just one, shall receive a just one's reward : and whoever shall give drink to one of these little ones in a cup of cold water only in the name of a disciple, he shall not lose his reward* : Matt. x. 21 : he who, by the name of a prophet, a just one, and a disciple, understands here only a prophet, a just one, and a disciple, does not know any other sense therein than only the sense of the letter ; and neither does he know what a prophet's reward, a just one's reward, and a reward for a cup of cold water given to a disciple, are ; when yet, by the name and the reward of a prophet, is understood the state and happiness of those who are in divine truths ; by the name and the reward of a just one, the state and happiness of those who are in divine goods ; and by a disciple, the state of those who are in some of the spiritual things of the church ; a cup of cold water is

some truth. That the quality of the state of love and wisdom, or of good and truth, is signified by a name, is evident also from these words of the Lord: *He who entereth by the door, is the shepherd of the sheep; to him the door-keeper openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out*, John x. 2, 3: to call the sheep by name, is to teach and lead every one who is in the good of charity, according to the state of his love and wisdom: by the door is understood the Lord, as is evident from verse 9 there, *I am the door; by me if any one enter in, he shall be saved*; from which it is manifest, that the Lord Himself must be approached, that one may be saved; and he who goes to Him is the shepherd of the sheep; and he who does not go to Him is a thief and a robber, as is said in verse 1 of that chapter.

231. Since by the profanation of what is holy, is understood profanation by those who know the truths of faith and the goods of charity from the Word, and also in some manner acknowledge them, and not those who do not know them, neither who from impiety altogether reject them, therefore the following things are not spoken concerning the latter, but concerning the former: the kinds of profanation of these are very many, the lighter and the more grievous; but they may be reduced to these seven. THE FIRST KIND OF PROFANATION IS BY THOSE, *who jest from the Word and concerning the Word, or from the divine things of the church and concerning them*: this is done by some from a depraved habit, by taking names or phrases from the Word, and mixing them with discourse hardly decent and sometimes filthy; which cannot but be connected with some contempt for the Word; when yet the Word in each and all things is divine and holy; for every word therein stores up in its bosom something divine, and thereby it has communication with heaven: but this kind of profanation is lighter or more grievous, according to the acknowledgment of the sanctity of the Word, and the indecency of speech

in which it is introduced by the jesters. THE SECOND KIND OF PROFANATION IS BY THOSE, *who understand and acknowledge divine truths, and yet live contrary to them*; yet those profane more lightly who only understand, but those more grievously who also acknowledge; for the understanding only teaches, scarcely otherwise than as a preacher, and does not of itself conjoin itself with the will; but acknowledgment does conjoin itself, for nothing can be acknowledged, except with the consent of the will: but still this conjunction is various, and according to the conjunction is the profanation, when a life is led contrary to the truths which are acknowledged: as, if one acknowledges that revenge and hatred, adulteries and fornications, frauds and deceits, blasphemies and lies, are sins against God, and still commits them, he is in this more grievous kind of profanation; for the Lord says, "The servant who knows his Lord's will, and does not do his will, shall be beaten with many stripes;" Luke xii. 48. And again, "If ye were blind, ye would not have sin; but now ye say we see, therefore your sin remaineth;" John ix. 41. But it is one thing to acknowledge appearances of truth, and another to acknowledge genuine truths: they who acknowledge genuine truths, and still do not live according to them, appear in the world of spirits without the light and heat of life in the sound and speech, as if they were mere inactivities. THE THIRD KIND OF PROFANATION IS BY THOSE, *who apply the literal sense of the Word to confirming evil loves and false principles*: the reason is, because the confirmation of falsity is the denial of the truth, and the confirmation of evil is the rejection of good; and the Word in its bosom is nothing but divine truth and divine good; and this, in the ultimate sense, which is the sense of the letter, does not appear in genuine truths, except where it teaches the Lord and the way itself of salvation, but in clothed truths, which are called appearances of truth; wherefore that sense can be turned aside to confirming heretical things of many kinds: but he who confirms evil loves,

offers violence to divine goods ; he who confirms false principles offers violence to divine truths : the latter violence is called the falsification of truth, but the former the adulteration of good ; both are understood in the Word by blood : for the spiritual Holy, which is also the spirit of truth proceeding from the Lord, is within in each thing of the literal sense of the Word ; this holy is harmed, when the Word is falsified and adulterated : that this is profanation, is manifest.

THE FOURTH KIND OF PROFANATION IS BY THOSE, *who speak pious and holy things with the mouth, and also counterfeit by sound and gesture the affection of the love of them, and yet in heart do not believe and love them.* Most of these are hypocrites and pharisees, from whom after death all truth and good is taken away ; and then they are sent into outer darkness.

Those of this kind, who have confirmed themselves against the Divine, and against the Word, and hence also against the spiritual things of the Word, sit in that darkness mute, unable to speak, wishing to prate out pious and holy things, as in the world, but cannot : for in the spiritual world every one is compelled to speak as he thinks ; but the hypocrite wishes to speak otherwise than he thinks ; hence exists opposition in the mouth, from which it is that he can only mutter.

But hypocrisies are lighter or more grievous, according to confirmations against God and reasonings in favor of God exteriorly.

THE FIFTH KIND OF PROFANATION IS BY THOSE, *who attribute divine things to themselves* : it is they who are understood by Lucifer in Isaiah xiv. : by Lucifer is there understood Babel, as may be evident from verses 4 and 22 of that chapter ; where also their lot is described : they are the same also who are understood by the whore sitting upon the scarlet beast, in the Apocalypse, chapter xvii. Babel and Chaldea are named in many places in the Word, and by Babel is there understood the profanation of good, and by Chaldea the profanation of truth ; both of them with those who attribute divine things to themselves. THE SIXTH KIND OF PROFANA-

TION IS BY THOSE, *who acknowledge the Word, and still deny the Divine of the Lord*: these are called in the world Socinians, and some Arians; the lot of the former and the latter is, that they invoke the Father, and not the Lord, and continually pray the Father, some also for the sake of the Son, that they may be admitted into heaven, but in vain, until they become without hope of salvation; and then they are let down into hell among those who deny God: it is these who are understood by those who blaspheme the Holy Spirit, to whom it is not remitted in this age nor in the future, Matt. xii. 32: the reason is, because God is one in person and essence, in whom is a trinity, and that God is the Lord; and because the Lord is also heaven, and hence they who are in heaven are in the Lord, therefore they who deny the Divine of the Lord cannot be admitted into heaven, and be in the Lord: that the Lord is heaven, and hence that they who are in heaven are in the Lord, has been shown above.

THE SEVENTH KIND OF PROFANATION IS BY THOSE, *who first acknowledge divine truths and live according to them, and afterwards recede from and deny them*: this is the worst kind of profanation, for the reason that they mix holy things with profane, so far that they cannot be separated; and yet they must be separated, that they may be either in heaven or in hell; and because this cannot be done with them, all the human intellectual and voluntary is rooted out, and they become no longer men, as was said before. Nearly the like takes place with those who acknowledge in heart the divine things of the Word and of the church, and altogether immerse them in their proprium, which is the love of ruling over all things, concerning which many things have been said before: for these, after death, when they become spirits, are altogether unwilling to be led by the Lord, but by themselves; and when the bridle is relaxed to their love, they wish not only to rule over heaven, but also over the Lord; and because they cannot do this, they deny the Lord, and become devils. It is to be known, that the life's love, which is also the reigning love,

remains to every one after death, and that it cannot be taken away. The profane of this kind are understood by the lukewarm, concerning whom it is thus written in the Apocalypse: *I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth;* iii. 14, 15. This kind of profanation is described by the Lord thus in Matthew: *When the unclean spirit has gone out of a man, it walketh through dry places, seeking rest, but findeth not; then it saith, I will turn back unto my house whence I came out; when it returneth and findeth it empty, swept and furnished, it goeth away, and taketh to itself seven other spirits worse than itself, and entering in they dwell there, and the last things of that man become worse than the first:* xii. 43 to 45: the conversion of man is here described by the going forth of the unclean spirit from him; and the turning back to former evils, the truths and goods being cast out, by the return of the unclean spirit with seven worse than itself into the house furnished for itself; and the profanation of what is holy by a profane one, by the last things of that man becoming worse than the first. The like is understood by this in John: *Jesus said to the one cured in the pool of Bethesda, sin no more lest worse happen to thee:* v. 14. That the Lord provides that man should not interiorly acknowledge truths, and afterwards recede, and become profane, is understood by these words: *He hath blinded their eyes and hardened their hearts, lest they should see with the eyes and understand with the heart, and should turn themselves round, and I should heal them:* John xii. 40: lest they should turn themselves round and I should heal them, signifies lest they should acknowledge truths and then recede, and thus become profane: for the same cause the Lord spoke by parables, as He says, Matt. xiii. 13. That it was prohibited to the Jews to eat the fat and the blood, Lev. iii. 17; vii. 23, 25, signified that they should not profane holy things; for fat signified the divine good, and

blood the divine truth. That the once converted will remain in good and truth to the end of life, the Lord teaches in Matt. : *Jesus said, Whoever shall persevere to the end will be saved*, x. 22 : so, too, Mark xiii. 13.

232. IV. *That the Lord therefore does not let man interiorly into the truths of wisdom and at the same time into the goods of love, except so far as man can be kept in them until the end of life.* The demonstration of this must be proceeded in methodically, for two reasons ; one, because it is of concern to human salvation ; the other, because on the knowledge of this law depends the knowledge of the laws of permission, to be treated of in the following chapter : for it is of concern to human salvation, because, as was said before, he that first acknowledges the divine things of the Word and thence of the church, and afterwards recedes from them, most grievously profanes holy things. Therefore that this arcanum of the Divine Providence may be disclosed, so that the rational man may see it in its light, it must be unfolded in this series. 1. That in the interiors with man there cannot be evil and at the same time good, hence neither the falsity of evil and at the same time the truth of good. 2. That good and the truth of good cannot be introduced by the Lord into the interiors of man, except so far as evil and the falsity of evil is removed there. 3. If good with its truth were introduced there sooner or more than evil with its falsity is removed, man would recede from good, and go back to his evil. 4. That when man is in evil, many truths may be introduced into his understanding, and these be stored up in the memory, and yet not be profaned. 5. But that the Lord by His Divine Providence takes the greatest possible care, lest it should be received thence by the will sooner and more than as far as man removes evil as of himself in the external man. 6. That if it were done sooner and more, then the will would adulterate the good, and the understanding would falsify the truth, by mixing them with

evils and with falsities. 7. That therefore the Lord does not let man interiorly into the truths of wisdom and into the goods of love, except so far as man can be kept in them until the end of life.

233. Therefore that this arcanum of the Divine Providence may be unfolded, so that the rational man may see it in its light, these things which have now been stated, must be explained singly. FIRST: *That in the interiors with men there cannot be evil and at the same time good, and hence neither the falsity of evil and at the same time the good of truth*: by the interiors of man is understood the internal of his thought, concerning which man knows nothing, before he comes into the spiritual world and its light; which takes place after death: in the natural world it can be known only from the delight of his love in the external of his thought, and from evils themselves, while he is exploring them; for, as was shown above, the internal of thought coheres with the external of thought with man in such a connection that they cannot be separated: but more is said concerning these things above. It is said, good and the truth of good, and evil and the falsity of evil; since good cannot be given without its truth, nor evil without its falsity; for they are partners of the bed or consorts; for the life of good is from its truth, and the life of truth is from its good: it is the like with evil and its falsity. That in the interiors of man there cannot be evil with its falsity, and at the same time good with its truth, may be seen by the rational man without explanation; for evil is opposite to good, and good is opposite to evil; and two opposites cannot be together: there is implanted also in all evil a hatred against good, and there is implanted in all good the love of protecting itself against evil, and of removing it from itself: from which it follows, that the one cannot be together with the other; and if they should be together, there would first arise conflict and combat, and then destruction: which also the Lord teaches by these words: "Every kingdom divided against itself is

desolated, and every city or house divided against itself does not stand. Whoever is not with Me, is against Me; and whoever does not gather with Me, scattereth," Matt. xii. 30 : and elsewhere. "No one can serve two masters at the same time; for he will either hate the one, or will love the other," Matt. vi. 24. Two opposites cannot be given at the same time in one substance or form, without its being torn asunder and perishing; if the one should approach and draw near to the other, they would altogether separate themselves; like two enemies, one of which betakes himself within his camp or within his fortifications, and the other out of it: thus it happens with evils and goods in a hypocrite; he is in both; but the evil is within and the good is without, and thus the two are separated, and not mixed. From these things it is then manifest, that evil with its falsity, and good with its truth, cannot be together. **SECONDLY:** *That good and the truth of good cannot be introduced by the Lord into the interiors of man, except so far as evil and the falsity of evil is removed there:* this is the very consequence of the foregoing things; for, since evil and good cannot be together, good cannot be introduced before evil is removed. It is said, in the interiors of man, by which is understood the internal of thought: these are what is treated of; in which either the Lord must be, or the devil must be: the Lord is there after reformation, and the devil is there before it; as far therefore as man suffers himself to be reformed, so far the devil is cast out; but as far as he does not suffer himself to be reformed, so far the devil remains: who does not see that the Lord cannot enter, as long as the devil is there? and he is there as long as man holds the door shut, in which man is together with the Lord: that the Lord enters, when the door is opened by the means of man, the Lord teaches in the Apocalypse: "I stand at the door and knock; if any one hear my voice, and open the door, I will come in unto him, and will sup with him, and he with Me," iii. 20: the door is opened by man's removing evil, by shunning and loathing it as infer-

nal and diabolical; for whether it is said evil or the devil, it is the same; and on the other hand, whether it is said good or the Lord, it is the same; for inwardly in all good is the Lord, and inwardly in all evil is the devil. From these things the truth of this matter is manifest. **THIRDLY:** *If good with its truth were introduced sooner or more than evil with its falsity is removed, man would recede from good, and turn back to his evil:* the reason is, because evil would prevail; and that which prevails, conquers; if not then, still afterwards: while evil as yet prevails, good cannot be introduced into the inmost apartments, but only into the ante-rooms; since, as was said, evil and good cannot be together; and that which is only in the ante-rooms, is removed by its enemy, who is in the apartments: hence takes place a receding from good and a turning back to evil, which is the worst kind of profanation. Besides, the very delight of man's life is to love himself and the world above all things: this delight cannot be removed in a moment, but successively; yet as much of this delight as remains with man, so much evil prevails there; and this evil can no otherwise be removed, than as the love of self becomes the love of uses, or as the love of ruling is not for its own sake, but for the sake of uses; for thus uses make the head, and the love of self or of ruling makes first the body under the head, and afterwards the feet upon which he walks: who does not see that good should make the head? and that when good makes the head, the Lord is there? good and use are one: who does not see, that if evil makes the head, the devil is there? and, because civil and moral good must still be received, and also spiritual good in external form, that this then makes the feet and soles, and is trampled upon? Since therefore the state of man's life must be inverted, that what is above may be below, and this inversion cannot be given in a moment, for the greatest delight of life, which is from the love of self and thence of dominion, cannot be diminished and turned

into the love of uses except successively, therefore good cannot be introduced by the Lord sooner and more than as this evil is removed; and if sooner and more, man would recede from good, and would go back to his evil. *FOURTHLY: That when man is in evil, many truths may be introduced into his understanding, and these stored up in the memory, and yet not be profaned:* the reason is, because the understanding does not flow into the will, but the will into the understanding; and because it does not flow into the will, many truths may be received by the understanding, and these be stored up in the memory, and yet not be mixed with evil of the will, and so holy things not be profaned: and it is also incumbent upon every one to learn truths from the Word or from preachings, lay them up in the memory, and think upon them; for the understanding, from the truths which are in the memory, and come thence into thought, will teach the will, that is, will teach the man, what he should do; this therefore is the principal means of reformation: when truths are only in the understanding, and hence in the memory, they are not in the man, but out of him. The memory of man may be compared with the ruminatory stomach in certain animals, into which they take their food; which, as long as it is there, is not in their body, but out of it; but as they take it thence and swallow it, it becomes of their life, and the body is nourished: but in man's memory there is not material but spiritual food, which is understood by truths, and they are in themselves thoughts; as far as man takes them thence by thinking, as if ruminating, so far his spiritual mind is nourished: the love of the will is what desires, and as it were has appetite, and causes them to be swallowed, and to nourish: if that love is evil, it desires and as it were has appetite for unclean things; but if good, it desires and as it were has appetite for clean things; and those which are not conformable it separates, removes, and casts out; which is done in various ways. *FIFTHLY: But that*

the Lord by His Divine Providence takes the greatest possible care, that it should not be received thence by the will sooner and more than as far as man as of himself removes evil in the external man: for that which is received by the will, comes into the man, and is appropriated to him, and becomes of his life: and in the life itself, which man has from the will, there cannot be evil and good at the same time, for thus it would perish; but in the understanding there can be both, which are there called falsities of evil or truths of good, but yet not at the same time, otherwise man could not see evil from good, and know good from evil; but they are distinguished and separated there, as a house into interior and exterior parts: when an evil man thinks and speaks good things, he then thinks and speaks exteriorly; but when evil things, then interiorly; wherefore, when he speaks good things, his speech is made as from a wall, and may be compared to fruit fair on the surface, which inwardly is wormy and rotten, and also to a dragon's egg, beautiful as regards the shell. SIXTHLY: That if it were sooner and more, then the will would adulterate the good, and the understanding would falsify the truth, by mixing them with evils and thence falsities: when the will is in evil, then it adulterates good in the understanding; and adulterated good in the understanding is evil in the will; for it confirms that evil is good, and the contrary; evil does thus with all good, which is opposite to itself: evil also falsifies truth, because the truth of good is opposite to the falsity of evil: this also the will does in the understanding, and not the understanding of itself. Adulterations of good are described in the Word by adulteries, and falsifications of truth by whoredoms therein. These adulterations and falsifications are made by reasonings from the natural man which is in evil, and they are also made by confirmations from the appearances of the literal sense of the Word. The love of self, which is the head of all evils, surpasses other loves in the talent of adulterating goods and falsifying

truths; and it does this by the abuse of rationality, which every man, as well evil as good, has from the Lord; yea, it can by confirmations make evil appear altogether as good, and falsity as truth: what can it not! when it can confirm by a thousand arguments that nature created itself, and that it then created men, beasts and vegetables of every kind: also, that by influx from its interior self it causes men to live, to think analytically, and to understand wisely. That the love of self surpasses in the talent of confirming whatever it wishes, is because a certain splendor of light variegated into various colors makes its outmost surface; this splendor is that love's glory of being wise, and thus also of being eminent and of ruling. But when that love has confirmed such things, then it becomes so blind, that it does not see otherwise than that man is a beast, and that they think in like manner; yea, that if a beast could also speak, it would be a man under another form: if it were led from some persuasion to believe that something of man lives after death, then it is so blind that it believes that a beast would also, and that this something living after death is only a subtle exhalation of life, like vapor, which still falls back to its carcass; or that it is something vital without sight, hearing, and speech, thus blind, deaf and dumb, flying about and thinking; besides many more insanities, which nature itself, which in itself is dead, inspires into its fantasy: this does the love of self, which in itself considered is the love of proprium; and the proprium of man, as to affections, all which are natural, is not unlike the life of a beast; and as to perceptions, because they are from those affections, is not unlike an owl: wherefore he who continually immerses the thoughts in his proprium, cannot be elevated out of natural light into spiritual light, and see anything of God, heaven, and eternal life. Because this love is such, and still surpasses in the talent of confirming whatever it pleases, therefore with a like talent also it can adulterate the goods of the Word, and falsify its

truths, when it is held by some necessity to confess them. SEVENTHLY: *That the Lord therefore does not let man interiorly into the truths of wisdom and into the goods of love, except as far as man can be kept in them until the end of life*: the Lord does this, lest man should fall into that most grievous kind of profanation of what is holy, which is treated of in this chapter: on account of that danger, the Lord also permits evils of life and very many heretical things of worship; concerning the permission of which it will be seen in the subsequent articles.

THAT THE LAWS OF PERMISSION ARE ALSO LAWS OF THE
DIVINE PROVIDENCE.

234. There are not any laws of permission by themselves, or separate from the laws of the Divine Providence; but they are the same; wherefore it is said that God permits, by which is not understood that he wills it, but that he cannot avert it, for the sake of the end, which is salvation: whatever is done for the sake of the end, which is salvation, is according to the laws of the Divine Providence: for, as was said before, the Divine Providence perpetually runs different from and counter to the will of man, continually intending the end; wherefore, in every moment of its operation, or in every step of its progress, when it perceives man to wander from the end, it directs, bends and disposes him according to its laws, by leading him away from evil, and leading to good: that this cannot be done without the permission of evil, will be seen in what follows. Besides, nothing can be permitted without a cause, and the cause is nowhere else given, but in some law of the Divine Providence, which law teaches why it is permitted.

235. He who does not at all acknowledge the Divine Providence, does not in his heart acknowledge God, but acknowledges nature instead of God, and human prudence instead of Divine Providence: that

it is so, does not appear, because man can think one way, and think another way, and also speak one way, and speak another way; he can think and speak one way from his interior self, and another way from his exterior self; he is like a hinge which can turn a gate both ways, differently when he enters from when he goes out; and as a sail can turn a ship both ways, as the shipmaster spreads it. They who have confirmed themselves in favor of human prudence, so far as to deny the Divine Providence, whatever they at any time see, hear and read, when they are in that thought of theirs, notice nothing else; yea, neither can they; because they receive nothing from heaven, but only from themselves: and because they conclude from appearances and fallacies alone, and see nothing else, they can swear that it is so; and if they also acknowledge nature alone, they can be enraged against the defenders of the Divine Providence, provided they are not priests, concerning whom they think, that this belongs to their doctrine or function.

236. Some things will now be enumerated, which are things of permission, and still according to the laws of the Divine Providence, by which the merely natural man confirms himself in favor of nature against God, and in favor of human prudence against the Divine Providence; as when he reads in the Word, that the wisest of men, Adam and his wife, suffered themselves to be seduced by the serpent, and that God did not avert this by his Divine Providence. That their first son, Cain, killed his brother Abel, and God did not then withhold him by speaking with him, but only after the deed by cursing him. That the Israelitish nation worshiped a golden calf in the desert, and acknowledged it instead of God, who led them out of the land of Egypt; when yet Jehovah saw this from mount Sinai near by, and did not prevent it. Also that David numbered the people, and therefor a plague was sent, of which so many thousand men perished; and that God sent the prophet Gad to him and denounced punishment, not before but after the

deed. That Solomon was permitted to institute idolatrous worship; and many kings after him, to profane the temple and the holy things of the church: and at length that that nation was permitted to crucify the Lord. In these and many other places in the Word, the acknowledger of nature and human prudence sees nothing but things contrary to the Divine Providence, wherefore he can use them as arguments for denying it, if not in his exterior thought, which is next to speech, still in the interior, which is remote from speech.

237. Every worshiper of himself' and worshiper of nature confirms himself against the Divine Providence, when he sees in the world so many impious, and so many of their impieties, and at the same time the gloryings of some about them, and still none of their punishments therefor by God. And he confirms himself still more against the Divine Providence, when he sees that machinations, craftiness and deceits succeed, even against the pious, just and sincere; and that injustice triumphs over justice in judicial trials and in business. Especially he confirms himself, when he sees the impious raised to honors, and become great and first men: also that they abound in riches, and live in delicacies and magnificence; and the worshipers of God, on the contrary, in contempt and poverty. He also confirms himself against the Divine Providence, when he thinks that wars are permitted, and thus the slaughter of so many men, and the plunder of so many cities, nations and families: and also that victories take the side of prudence, and sometimes not that of justice; and that it makes no difference whether the commander is upright or unprincipled; besides other like things: all which are permissions according to the laws of the Divine Providence.

238. The same natural man confirms himself against the Divine Providence, when he looks at the religions of the various nations; as that there are given those who are altogether ignorant of God; and

that there are given those who adore the sun and moon; also who adore idols and even monstrous sculptures; and also dead men. Besides, when he looks at the Mahometan religion, that it is received by so many empires and kingdoms; and that the christian religion is only in the smallest part of the habitable world, which is called Europe; and that it is divided there; and that there are some there who claim to themselves divine power, and wish to be worshiped as gods; and some who invoke dead men: also that there are some who place salvation in certain words which they think and speak, and nothing in the goods which they do; also that there are few who live according to their religion: besides heresies, of which there have been very many, and are also some at the present day; as those of the Quakers, the Moravians, the Anabaptists, besides others; also that Judaism still continues. From these things the denier of the Divine Providence concludes, that religion in itself is nothing, but still that it is necessary because it serves as a bond.

239. To these arguments there may at this day be added more, by which those may still confirm themselves, who think interiorly in favor of nature and of human prudence alone; as that the whole christian world acknowledges three Gods, not knowing that God is one in essence and in person, and that He is the Lord. Also that they have hitherto not known, that in each thing of the Word there is a spiritual sense, and that hence is its sanctity. As also, that they have not known, that to shun evils as sins is the christian religion itself. And also that they have not known, that man lives a man after death: for they can say with themselves and among themselves, Why does the Divine Providence, if there is one, reveal such things now for the first time?

240. All the things which have been enumerated in numbers 237, 238, 239, are adduced to the end that it may be seen, that all and each of the things which take place in the world, as well with the evil as with

the good, are of the Divine Providence; and hence that the Divine Providence is in the most particular things of man's thoughts and actions, and that hence it is universal. But because this cannot be seen from those things, unless each one is explained separately, therefore they must be explained briefly, in the order in which they are adduced, beginning with n. 236.

241. I. *That the wisest of men, Adam and his wife, suffered themselves to be seduced by the serpent, and that God did not by His Divine Providence avert this,* is because by Adam and his wife are not understood the first of all men created in this world, but the men of the most ancient church, the new creation or regeneration of whom is thus described; their new creation or regeneration itself, in the first chapter, by the creation of heaven and earth; their wisdom and intelligence, by the garden of Eden; and the end of that church, by the eating of the tree of knowledge: for the Word in its bosom is spiritual, containing arcana of divine wisdom; and that they may be contained, it is written by mere correspondences and representations. From which it is manifest that the men of that church, who in the beginning were the wisest, and in the end, from the pride of their own intelligence, the worst, were not seduced by any serpent, but by the love of self, which is there the serpent's head, which the seed of the woman, that is, the Lord, should tread down. Who cannot see from reason, that other things are understood, than what are there historically related in the letter? for who can comprehend, that the creation of the world could be such as it is there described? wherefore also the learned have toiled in the explanation of the things that are in the first chapter, confessing at length that they do not understand them: also that in their garden or paradise were placed two trees, the one of life and the other of knowledge, and these for a stumbling-block: as also, that from the mere eating of the latter tree, they so far transgressed, that not only they, but also the universal human race, their posterity, became

liable to damnation : further, that any serpent could have seduced them ; besides other things there ; as that the wife was created from the rib of the husband ; that they acknowledged their nakedness after the fall, and covered it with fig-leaves ; and that there were given to them coats of skins for covering the body ; and that there were placed cherubs with a flaming sword, for guarding the way to the tree of life. All these are representatives, by which is described the establishment of the most ancient church, its state and change, and at length its destruction : the arcana of all these things, that are contained in the spiritual sense, which is in each thing there, may be seen explained in the HEAVENLY ARCANA upon Genesis and Exodus, published at London : from which it may also be evident, that by the tree of life is there understood the Lord as to His Divine Providence, and that by the tree of knowledge is understood man as to his own prudence.

242. II. *That their first son, Cain, killed his brother Abel, and God did not then withhold him by speaking with him, but only after the deed by cursing him.* Since by Adam and his wife is understood the most ancient church, as was just now said above, hence by Cain and Abel, their first sons, are understood the two essentials of the church, which are love and wisdom, or charity and faith ; by Abel love and charity, and by Cain wisdom and faith ; in particular, wisdom separated from love, or faith separated from charity ; and wisdom and faith separated is such that it not only rejects love and charity, but also annihilates them, and thus kills its brother : that faith separated from charity does thus, is sufficiently known in the christian world ; see the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH. The curse of Cain involves their spiritual state, into which those come after death, who separate faith from charity, or wisdom from love. But still, lest wisdom or faith should therefore perish, a sign was placed upon Cain, lest he should be killed ; for love is

not given without wisdom, nor charity without faith. Because by these things almost the like is represented as by eating of the tree of knowledge, this therefore follows in order after the description of Adam and his wife: those also who are in faith separate from charity, are in their own intelligence; and those who are in charity and thence in faith, are in intelligence from the Lord, thus in the Divine Providence.

243. III. *That the Israelitish nation worshiped a golden calf in the desert, and acknowledged it instead of God, who led them out of the land of Egypt; when yet Jehovah saw this from mount Sinai near by, and did not prevent it.* This was done in the desert of Sinai near the mountain: that Jehovah did not withhold them from that wicked worship, is according to all the laws of the Divine Providence, which have been hitherto adduced, and also according to those which follow. This evil was permitted them, lest all should perish; for the sons of Israel were led out of Egypt, that they might represent the church of the Lord; and they could not represent this, unless the Egyptian idolatries were first eradicated from their hearts: and this could not be done, unless it had been left to them to act according to that which was in their heart, and thus remove it by a severe punishment. What further is signified by that worship, and by the threat that they should be fully rejected, and that a new nation should be raised up from Moses, may be seen in the HEAVENLY ARCANA upon Exodus xxii., where it treats concerning these things.

244. IV. *That David numbered the people, and therefor a plague was sent, of which so many thousand men perished; and that God sent the prophet Gad to him and denounced punishment upon him, not before but after the deed:* he who confirms himself against the Divine Providence, concerning this also may think and revolve various things, especially why David was not admonished before, and why the people should be so severely punished for the transgression of the king. That he was not admonished before, is according to

the laws of the Divine Providence thus far demonstrated; especially according to the two explained above, n. 129 to 153, and n. 154 to 174: that the people were punished so severely for the transgression of the king, and seventy thousand struck down by the plague, was not on account of the king, but on account of the people; for we read, "The anger of Jehovah added to grow hot against Israel, therefore he incited David against them, saying, Go, number Israel and Judah:" 2 Sam. xxiv. 1.

245. V. *That it was permitted Solomon to institute idolatrous worship*, was for the purpose that he might represent the kingdom of the Lord, or the church, with all the religions in the universal habitable world; for the church instituted with the Israelitish or Jewish nation was a representative church, wherefore all the judgments and statutes of that church represented the spiritual things of the church, which are its internals; the people itself, the church; the king, the Lord; David, the Lord about to come into the world; and Solomon, the Lord after his coming: and because the Lord, after the glorification of His Human, had power over heaven and earth, as He says, Matt. xxviii. 18, therefore the representor of Him, Solomon, appeared in glory and magnificence, and was in wisdom above all the kings of the earth, and also built the temple; and he moreover permitted and established the worship of many nations, by which were represented the various religions in the world: the like things his wives signified, who were 700 in number; and his concubines, who were 300 in number; 1 Kings xi 3; for a wife in the Word signifies a church; and a concubine, a religion. From these things it may be evident, why it was given to Solomon to build the temple, by which was signified the Divine Human of the Lord, John ii. 19, 21, and also the church; also that it was permitted him to establish idolatrous worship, and to marry so many wives. That by David in many places in the Word is understood the Lord about to come into the world, may be seen in the

DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 43, 44.

246. VI. *That it was permitted many kings, after Solomon, to profane the temple and the holy things of the church,* was because the people represented the church and the king their head; and because the Israelitish and Jewish nation was such that they could not long represent the church, for they were idolaters in heart; wherefore they successively receded from representative worship by perverting all things of the church, so far that at length they devastated it: this is represented by the profanations of the temple by the kings, and by their idolatries; the very devastation of the church by the destruction of the temple itself, and by the carrying away of the Israelitish people, and by the captivity of the Jewish people in Babylon. This was the cause; and whatever is done from any cause, is done of the Divine Providence according to some law of it.

247. VII. *That it was permitted that nation to crucify the Lord,* was because the church with that nation was altogether devastated, and became such that they not only did not know and acknowledge the Lord, but also hated Him: but still all the things which they did to Him were according to the laws of His Divine Providence. That the passion of the cross was the last temptation, or the last combat, by which the Lord fully conquered the hells, and fully glorified His Human, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 12 to 14, and in the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 34, 35.

248. Thus far have been explained those things which were enumerated above, n. 236, which are some things from the Word by which the natural man, if a reasoner, may confirm himself against the Divine Providence: for, as was said before, whatever such a man sees, hears and reads, he can take as an argument against it: yet few confirm themselves against the Divine Providence from such things as are

in the Word ; but more from those that stand forth before their eyes ; which are those that are contained in n. 237, which are now in like manner to be explained.

249. I. *That every worshiper of himself and worshiper of nature confirms himself against the Divine Providence, when he sees so many impious in the world, and so many of their impieties, and at the same time the gloryings of some in them, and still not any punishment of them by God.* All impieties, and also gloryings about them, are permissions, the causes of which are the laws of the Divine Providence. Every man can freely, yea, most freely, think what he will, as well against God as for God ; and he who thinks against God is rarely punished in the natural world, because there he is always in a state of reformation ; but he is punished in the spiritual world, which is done after death, for then he can no longer be reformed. That the causes of permissions are the laws of the Divine Providence, is manifest from the laws of it above adduced, if they are recalled and examined ; which are, That man should act from freedom according to reason ; concerning which law, above, n. 71 to 97. That man should not be compelled by external means to think and will, thus to believe and love, those things which are of religion ; but that he should lead, and sometimes compel, himself ; concerning which law, n. 154 to 174. That one's own prudence is nothing, and only appears that it is ; and also ought to appear as if it was : but that the Divine Providence from things the most particular is universal, n. 191 to 213. That the Divine Providence regards eternal things, and no otherwise temporal things, than as far as they make one with eternal things, n. 214 to 220. That man is not let interiorly into the truths of faith and into the goods of charity, except so far as he can be kept in them until the end of life ; concerning which law, n. 221 to 233. That the causes of permissions are the laws of the Divine Providence, will also be manifest from what follows ; as from this : that

evils are permitted for the sake of the end, which is salvation. Also from this: that the Divine Providence is continual equally with the evil as with the good. And at length from this: that the Lord cannot act contrary to the laws of His Divine Providence, because to act contrary to them would be to act contrary to His divine love and contrary to His divine wisdom, thus contrary to Himself. These laws, if they are compared, may make manifest the causes, why impieties are permitted by the Lord, and are not punished while they are in thought, and rarely also in intention, and thus also in will, and not in deed. But still its own punishment follows every evil; it is as if upon evil were inscribed its punishment; which the impious suffers after death. By these things, which are now adduced, are also explained these following, stated above, n. 237, which are, *That the worshiper of himself and the worshiper of nature confirms himself against the Divine Providence still more, when he sees that machinations, craftiness and deceits succeed, even against the pious, the just, and the sincere: and that injustice triumphs over justice in judicial trials and in business.* All the laws of the Divine Providence are necessities; and because there are causes why such things are permitted, it is manifest that, in order that man may live a man, be reformed and saved, such things cannot be taken away from man by the Lord, except mediately through the Word, and in particular through the precepts of the decalogue with those who acknowledge murders, adulteries, thefts and false testimonies of every kind as sins; but with those who do not acknowledge such things as sins, mediately through the civil laws and fear for their punishments; also mediately through moral laws, and the fear of the loss of fame, honor and gain on account of it: by the latter means the Lord leads the evil, yet only from doing those things, but not from thinking and willing them: but by the former means the Lord leads the good, not only from doing them, but also from thinking and willing them.

250. II. *That the worshiper of himself and the worshiper of nature confirms himself against the Divine Providence, when he sees the impious raised to honors, and become the great and first men ; and also abound in riches, and live in delicacies and magnificence, and the worshipers of God in contempt and poverty :* the worshiper of himself and the worshiper of nature believes dignities and wealth to be the highest and the only happiness which can be given, thus happiness itself ; and if from worship commenced from infancy he thinks something concerning God, he calls them divine blessings ; and as long as from them he does not aspire higher, he thinks that there is a God, and also worships Him ; but in the worship there lies hid what he then knows not, namely, that he may be raised to dignities still higher, and to wealth still more ample ; and if he comes into them, his worship goes away to exteriors more and more, until it falls away, and at length he despises and denies God : he does the like, if he is cast down from the dignity and opulence in which he placed his heart. What then are dignities and wealth, except stumbling-blocks to the evil ? but not to the good, because the latter do not place the heart in them, but in the uses or goods, to performing which dignities and wealth serve as means : wherefore by the impious being promoted to honors and wealth, and becoming the great and the first, no other one can confirm himself against the Divine Providence, but he who is a worshiper of self and a worshiper of nature. Besides, what is dignity greater and less, and what is opulence greater and less ? is it anything else in itself but something imaginary ? is one better off and happier than another ? is dignity with a great man, yea, with a king and an emperor, after a year's time, looked upon otherwise than as something common, which no longer exalts his heart with joy, and which may even grow worthless with him ? are they from their dignities in a greater degree of happiness than those who are in less, yea, in the least dignity, as husbandmen and also their domestics are ? can

the latter be in a greater degree of happiness, when it is well with them, and they are content with their lot? what is more restless at heart, what is oftener angry, and what more vehemently enraged, than the love of self? this happens as often as it is not honored according to the exaltation of its heart, and as often as anything does not succeed with it according to its will and pleasure: what then is dignity, but an idea, if it be not of reality or use? can such an idea be in any other thought but in thought concerning self and the world? is it anything in itself but an idea that the world is all, and eternity is nothing? Something shall now be said concerning the Divine Providence, why it permits that the impious in heart should be raised to dignities and gain wealth: the impious or the evil can perform uses equally as the pious or the good; yea, from a stronger fire; for they regard themselves in uses, and honors as uses; wherefore, in that degree to which the love of self mounts. is the lust of doing uses for the sake of its glory kindled: such fire is not given with the pious or the good, unless it is kindled beneath by honor: wherefore the impious in heart, who are in dignities, the Lord governs by the fame of their name, and excites them to doing uses to the community or the country, to the society or city in which they are, and also to the fellow-citizen or neighbor with whom they are: this is the government of the Lord, which is called the Divine Providence with such: for the kingdom of the Lord is a kingdom of uses; and when there are not given but a few who perform uses for the sake of uses, he causes the worshipers of self to be raised to the higher offices, in which every one is excited by his love to doing good. Suppose some infernal kingdom in the world, although it is not given, where nothing but the loves of self govern: the love of self itself is the devil: will not every one do uses from the fire of his love, and from the splendor of his glory, more than in any other kingdom? yet with all these the public good is carried in the mouth, but their own good in the heart; and

because every one regards it as his chief object to become greater, for he aspires to be the greatest, can such an one see that there is a God? there is a smoke as of a conflagration which closes round, through which no spiritual truth in its light can pass: I have seen that smoke around the hells of such. Light a lamp, and inquire, how many there are in the kingdoms, at this day, that aspire to dignities, who are loves of self and of the world: will you among a thousand find fifty who are loves of God? and among these only a few who aspire to dignities: since therefore there are so few in number who are loves of God, and so many who are loves of self and of the world, and since the latter loves from their fires perform more uses than the loves of God from theirs, how then can any one confirm himself by the fact that the evil are in eminence and opulence above the good? This is also confirmed by these words of the Lord: *The Lord praised the unjust steward, because he acted prudently; for the sons of this age are more prudent in their generation than the sons of light. Thus I say to you, make to yourselves friends from the mammon of unrighteousness, that when ye fail, they may receive you into eternal tabernacles.* Luke xvi. 8, 9. What is understood by these things in the natural sense, is manifest: but in the spiritual sense by the mammon of unrighteousness are understood the knowledges of good and truth, which the evil possess, and which they use only for procuring dignities and wealth to themselves: it is these knowledges, from which the good or the sons of light should make to themselves friends, and which shall receive them into eternal tabernacles. That the loves of self and of the world are many, and the loves of God few, the Lord also teaches in these words: *Wide is the gate and spacious the way which leads to destruction, and many are they who enter through it: but narrow and strait is the way which leads to life, and few are they who find it.* Matt. vii. 13, 14. That dignities and wealth are

either curses or blessings, and with whom, may be seen above, n. 217.

251. III. *That the worshiper of self and the worshiper of nature confirms himself against the Divine Providence, when he thinks that wars are permitted, and then the slaughter of so many men, and the plunder of their wealth.* It is not from the Divine Providence that wars exist, because they are united with murders, plunders, violence, cruelties, and other enormous evils, which are diametrically against christian charity : but still they cannot but be permitted, because the life's love of men, since the most ancient, who are understood by Adam and his wife, concerning whom above, n. 241, has become such, that it wishes to rule over others, and at length over all, and wishes to possess the wealth of the world, and at length all : these two loves cannot be held in bonds, since it is according to the Divine Providence, that it should be permitted to every one to act from freedom according to reason, concerning which may be seen above, n. 71 to 97 ; and because without permissions man cannot be led from evil by the Lord, thus not be reformed and saved ; for unless it were permitted that evils should break out, man would not see them, thus would not acknowledge them, and thus could not be led to resist them : hence it is, that evils cannot be repressed by any Providence ; for thus they would remain shut in, and, like the disease which is called cancer and gangrene, would spread around and consume all human vitality. For man from birth is like a little hell, between which and heaven there is a perpetual disagreement : no man can be drawn out of his hell by the Lord, unless he sees that he is in it, and unless he wishes to be drawn out ; and this cannot be done without permissions, the causes of which are the laws of the Divine Providence. From this cause it is, that there are wars, greater and less ; the less between the possessors of estates and their neighbors, and the greater between the monarchs of kingdoms and their neighbors : greater and less makes no

other difference, than that the less is kept within limits by the laws of the nation, and the greater by the laws of nations; and that the less as well as the greater wishes to transgress its laws, but the less cannot, and the greater can; yet still not beyond possibility. The causes that the greater wars, because they are united with homicides, plunder, violence and cruelties, are not repressed by the Lord with kings and generals, neither in the beginning, nor in progress, but in the end, when the power of the one or the other has become so weak that danger of destruction threatens him, are very many, which are stored up in the treasury of divine wisdom; of which some have been revealed to me; among which is this; that all wars, how political soever they are, are representative of the states of the church in heaven; and that they are correspondences: such were all the wars described in the Word, and such also are all wars at this day: the wars described in the Word are those which the children of Israel carried on with various nations, as the Amorites, the Ammonites, the Moabites, the Philistines, the Syrians, the Egyptians, the Chaldeans, the Assyrians; and when the children of Israel, who represented the church, receded from the commandments and statutes, and fell into the evils which were signified by those nations, (for every nation with which the children of Israel carried on war signified some kind of evil,) then they were punished by that nation: as, when they profaned the holy things of the church by foul idolatries, they were punished by the Assyrians and Chaldeans, since by Assyria and Chaldaea is signified the profanation of what is holy: what is signified by the wars with the Philistines, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 50 to 54. Like things are represented by wars at this day, wherever they are; for all things which are done in the natural world correspond to spiritual things in the spiritual world, and all spiritual things concern the church. It is not known in this world what kingdoms in the christian world resemble

the Moabites and Ammonites, what ones the Syrians and Philistines, and what the Chaldeans and Assyrians, and the rest with whom the children of Israel carried on wars; but still there are those who resemble them. But what the church is in the countries, and what the evils are into which it is falling, and on account of which it is punished by wars, cannot be at all seen in the natural world, since in this world the externals only are manifest, which do not make the church; but it is seen in the spiritual world, where the internals, in which the church itself is, appear; and there all are conjoined according to their various states: the conflicts of these in the spiritual world correspond to wars, which are governed on both sides by the Lord by correspondences according to His Divine Providence. That wars in the world are governed by the Divine Providence of the Lord, the spiritual man acknowledges, but not the natural man, only when a festival is appointed on account of a victory, as he can then give thanks to God upon his knees, that He has given the victory, and also with a few words before he goes into battle; but when he returns into himself, he then ascribes the victory either to the prudence of the general, or to some measure or occurrence in the midst of the battle, concerning which they had thought nothing, from which however is the victory. That the Divine Providence, which is called fortune, is in the most particular things of even trifling affairs, may be seen above, n. 212: if you acknowledge the Divine Providence in them, you will by all means acknowledge it in the affairs of war: successes also, and the affairs of war managed fortunately, are called, by the common phrase, the fortune of war; and this is the Divine Providence, especially in the plans and deliberations of the general; although he should then and afterwards ascribe all things of it to his prudence. But he may do this if he will, for he is in the full liberty of thinking in favor of the Divine Providence, and against it; yea, in favor of God and against Him; but let him know that no jot of the plan and deliberation

is from himself: it all flows in either from heaven or from hell; from hell from permission, from heaven from Providence.

252. IV. *That the worshiper of self and the worshiper of nature confirms himself against the Divine Providence, when he thinks, according to his perception, that victories take the side of prudence, and sometimes not the side of justice: also that it makes no difference, whether the commander is upright, or whether he is unprincipled.* That it seems as if victories took the side of prudence, and sometimes not the side of justice, is because man judges from appearance, and favors one party more than another, and that which he favors he can confirm by reasonings; nor does he know that the justice of a cause is spiritual in heaven, and natural in the world, as was said in what just precedes; and that they are conjoined by the connection of past and at the same time future things, which are known to the Lord alone. That it makes no difference whether the commander is upright or is unprincipled, is from the same cause that was confirmed above, n. 250, that the evil do uses equally as the good, and the evil from their fire more ardently than the good; especially in wars, because the evil is more shrewd and crafty in plotting deceits, and from the love of glory is in the pleasure of killing and pillaging those whom he knows and declares to be enemies, more than the good: the latter is only in the prudence and zeal of defending, and rarely in any prudence and zeal of invading. This is the like as with the spirits of hell and the angels of heaven: the spirits of hell attack, and the angels of heaven defend themselves. From these things is made this conclusion, that every one is permitted to defend his country and associates against invading enemies, even by evil commanders; but that it is not permitted that he should act as an enemy without cause: if for the sake of glory alone, the cause is in itself diabolical, for it is of the love of self.

253. Thus far have been explained those things

which were adduced above, n. 237, by which the merely natural man confirms himself against the Divine Providence: those are now to be explained that follow, n. 238, which concern the religions of very many nations; which may also serve the merely natural man for arguments against the Divine Providence: for he says in heart, How can so many disagreeing religions be given, and not one true one upon the whole habitable world, when the Divine Providence has for end a heaven from the human race? as was shown above, n. 27 to 45. But hear, I pray: all men, however many, that are born in whatever religion, can be saved, provided they acknowledge a God, and live according to the commandments that are in the decalogue, which are, that they should not kill, that they should not commit adultery, that they should not steal, that they should not testify falsely, on this account that to do such things is against religion, thus against God: with these there is the fear of God, and the love of the neighbor; the fear of God, because they think that to do these things is against God; and the love of the neighbor, because to kill, to commit adultery, to steal, to testify falsely, and to covet his house and his wife, is against the neighbor: these, because in their life they look to God, and do not do evil to the neighbor, are led by the Lord; and they who are led, are also taught concerning God and concerning the neighbor according to their religion: for they who live thus, love to be taught; but they who live otherwise, do not: and because they love to be taught, after death also, when they become spirits, they are instructed by the angels, and willingly receive truths such as are in the Word: something concerning these may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, D. 91 to 97, and n. 104 to 113.

254. I. *That the merely natural man confirms himself against the Divine Providence, when he looks at the religions of the various nations; that there are given those who are altogether ignorant of God; and*

that there are given those who adore the sun and moon ; also who adore idols and carved images. They who from these things deduce arguments against the Divine Providence, do not know the arcana of heaven, which are innumerable, of which man knows scarcely one : among them also is this, that man is not taught from heaven immediately, but mediately ; concerning which thing it may be seen above, n. 154 to 174 ; and because it is mediately, and the gospel could not come by missionaries to all who dwell in the universal habitable world ; but still, by various ways, religion could be spread abroad, even to the nations which are in the corners of the world ; wherefore by the Divine Providence this has been done ; for no man has religion from himself, but through another, who either himself or by transmission from others knew from the Word, that there is a God, that there are a heaven and a hell, that there is a life after death, and that God is to be worshiped, that one may be made blessed. That religion has been transplanted into the universal world from the old Word, and afterwards from the Israelitish, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 101 to 103 ; and that unless there had been a Word, no one would have known God, heaven and hell, the life after death, still less the Lord ; see the same, n. 114 to 118. When religion is once implanted, that nation is led by the Lord according to the precepts and tenets of its religion ; and the Lord provides that in every religion there should be precepts, such as are in the decalogue ; as that God is to be worshiped, His name not to be profaned, a solemn day to be kept, parents to be honored ; that one must not kill, nor commit adultery, nor steal, nor testify falsely : the nation which makes these precepts divine, and lives according to them from religion, is saved, as was said just above, n. 253 : most of the nations also, remote from christianity, look upon these laws not as civil, but as divine, and esteem them holy : that man is saved by a life according to these precepts, may be seen in the

DOCTRINE OF THE NEW JERUSALEM FROM THE COMMANDMENTS OF THE DECALOGUE, from beginning to end. Among the arcana of heaven is also this, that the angelic heaven before the Lord is as one man, whose soul and life is the Lord, and that that divine man is in all form a man, not only as to the external members and organs, but also as to the internal members and organs, which are very many; and also as to the skins, membranes, cartilages and bones; but the latter and the former in that man are not material, but are spiritual; and it is provided by the Lord, that those also to whom the gospel could not come, but only religion, might also have place in that divine man, that is, in heaven, by constituting those things which are called skins, membranes, cartilages and bones; and that they might be in heavenly joy in like manner as others: for it matters not, whether they are in such joy as the angels of the highest heaven have, or in such joy as the angels of the ultimate heaven have; for every one that comes into heaven, comes into the highest joy of his heart; he does not sustain a higher, for in it he would be suffocated: it is comparatively as a husbandman and a king; the husbandman may be in the highest joy, when he goes in a new garment of coarse wool, and sits down at a table upon which is swine's flesh, a bit of beef, cheese, beer and sour wine: he would be distressed at heart, if like a king he was clothed in purple, silk, gold and silver, and a table were set before him upon which were delicacies and costly feasts of many kinds, with noble wine: from which it is manifest, that the last as well as the first have heavenly happiness, each one in his degree; so also those who are out of the christian world, provided they shun evils as sins against God, because against religion. There are a few who are altogether ignorant of God: that these, if they have lived a moral life, are instructed after death by the angels, and in their moral life receive a spiritual principle, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE

SACRED SCRIPTURE, n. 116. In like manner they who worship the sun and the moon, and believe that God is there; they know no other; wherefore that is not imputed to them as sin; for the Lord says, *If ye were blind*, that is, if ye did not know, *ye would not have sin*, John ix. 41. But there are many who worship idols and sculptures, even in the christian world: this is indeed idolatrous, but not with all; for there are those to whom sculptures serve as a means of calling up the thought concerning God; for it is from influx from heaven, that he who acknowledges God, wishes to see Him; and those, because they cannot elevate the mind above sensual things, like the interior spiritual, do therefore awaken that from a sculpture or image: they who do this, and do not adore the sculpture itself as God, if from religion they also live the precepts of the decalogue, are saved. From these things it is manifest, that because the Lord wills the salvation of all, he has also provided that every one may have some place in heaven, if he lives well. That heaven before the Lord is as one man, and that hence heaven corresponds to each and all the things which are with man, and also that there are those who have reference to the skins, membranes, cartilages and bones, may be seen in the work concerning HEAVEN AND HELL, published at London, 1758, n. 59 to 102: also in the HEAVENLY ARCANA, n. 5552 to 5564: and also above, n. 201 to 204.

255. II. *That the merely natural man confirms himself against the Divine Providence, when he looks at the Mahometan religion, that it is received by so many empires and kingdoms: that this religion is received by more kingdoms than the christian religion, may bring a scandal to those, who think concerning the Divine Providence, and at the same time believe that no one can be saved, except he who is born a christian, thus where the Word is, and the Lord is known by it: but the Mahometan religion is not a scandal to those who believe that all things are of the Divine Providence; they inquire wherein it is,*

and also find out: it is in this, that the Mahometan religion acknowledges the Lord as the Son of God, the wisest of men, and as the greatest prophet, who came into the world that he might teach men: the greatest part of them make Him greater than Mahomet. That it may be fully known, that that religion was raised up of the Divine Providence of the Lord for destroying the idolatries of very many nations, it shall be told in some order; wherefore first concerning the origin of idolatries. Before that religion, the worship of idols was common in the whole habitable world: the reason was, because the churches before the coming of the Lord were all representative churches: such also was the Israelitish church; the tent therein, the garments of Aaron, the sacrifices, all things of the temple of Jerusalem, and also the statutes, were representative; and with the ancients there was the science of correspondences, which is also that of representations, itself the science of sciences, especially cultivated in Egypt; hence their hieroglyphics: from this science they knew what animals of every kind signified; also what trees of every kind, as also what mountains, hills, rivers, fountains; and also what the sun, moon and stars; and because all their worship was representative, consisting of mere correspondences, therefore they held worship upon mountains and hills, and also in groves and gardens; and therefore they consecrated fountains, and in adorations of God turned their faces to the rising sun: and moreover made sculptured horses, oxen, calves, lambs, yea, birds, fish, serpents; and placed them at home and elsewhere in order according to the spiritual things of the church, to which they corresponded, or which they represented. They placed like things also in their temples, that they might recal to remembrance the holy things which they signified. After a time, when the science of correspondences was obliterated, posterity began to worship the sculptures themselves as in themselves holy; not knowing that the ancients, their parents,

saw nothing holy in them, but only that according to correspondences they represented and hence signified holy things. Hence arose the idolatries, which filled the whole habitable world, as well Asia with the neighboring islands, as Africa and Europe. That all these idolatries might be extirpated, it was brought about of the Divine Providence of the Lord, that a new religion, accommodated to the genius of the orientals, should be introduced; in which there should be something from both testaments of the Word, and which should teach that the Lord came into the world, and that he was the greatest prophet, the wisest of all, and the Son of God: this was done by Mahomet, from whom that religion is called the Mahometan religion. This religion was raised up of the Divine Providence of the Lord, and accommodated, as was said, to the genius of the orientals, to the end that it might destroy the idolatries of so many nations, and give some knowledge concerning the Lord, before they should come into the spiritual world; which religion would not have been received by so many kingdoms, and could not have extirpated the idolatries, unless it had been made conformable to and on a level with the ideas of the thoughts and life of them all. The reason that they did not acknowledge the Lord as the God of heaven and earth, was because the orientals acknowledged God the Creator of the universe, and could not comprehend that He came into the world, and assumed the Human; as neither do the christians comprehend it, who therefore in their thought separate His Divine from His Human, and place the Divine near the Father in heaven, and His Human they know not where. From these things it may be seen, that the Mahometan religion arose also of the Divine Providence of the Lord; and that all those of that religion, who acknowledge the Lord as the Son of God, and at the same time live according to the commandments of the decalogue, which they also have, by shunning evils as sins, come into the heaven which is called the Mahometan heaven:

this heaven is also divided into three heavens, the highest, the middle, and the lowest; in the highest heaven are those who acknowledge the Lord as one with the Father, and thus that he alone is God; in the second heaven are those who abdicate many wives and live with one; and in the last, those who are being initiated. More concerning this religion may be seen in the CONTINUATION CONCERNING THE LAST JUDGMENT, AND CONCERNING THE SPIRITUAL WORLD, n. 68 to 72, where it treats concerning the Mahometans and concerning Mahomet.

256. III. *That the merely natural man confirms himself against the Divine Providence, when he sees that the christian religion is only in the smallest part of the habitable world, which is called Europe, and that it is divided there:* that the christian religion is only in the smallest part of the habitable world, which is called Europe, is because it was not accommodated to the genius of the orientals, like the Mahometan religion; which is mixed, as was shown just above; and a religion not accommodated is not received; as, for example, a religion which ordains that it is not allowed to marry many wives, is not received, but is rejected, by those who have been polygamists for ages back: so also with some other ordinances of the christian religion. Nor does it matter, whether the smallest or the largest part of the world receives it, provided there are people with whom the Word is; for those still have light thence, who are out of the church, and have not the Word; as is shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 104 to 113: and what is wonderful, where the Word is read with sanctity, and the Lord is worshiped from the Word, there is the Lord with heaven; the reason is, because the Lord is the Word, and the Word is the divine truth, which makes heaven; wherefore the Lord says, *Where two or three are congregated in my name, there am I in the midst of them*, Matt. xviii. 20: this can be done with the Word by Europeans in many places of the habitable world, because they have

commerce over the universal inhabited world, and everywhere there is either reading or teaching from the Word by them: this appears like an invention, but still it is true. That the christian religion is divided, is because it is from the Word, and the Word was written by mere correspondences; and correspondences are for much part appearances of truth, in which however genuine truths lie inclosed; and because the doctrine of the church is to be drawn from the sense of the letter, which is such, it could not be otherwise than that there should exist in the church contentions, controversies and dissensions, especially as to the understanding of the Word; but not as to the Word itself, and as to the Divine itself of the Lord; for it is everywhere acknowledged that the Word is holy, and that the Lord has a Divine, and these two are the essentials of the church; wherefore also they that deny the Divine of the Lord, who are those that are called Socinians, are excommunicated from the church; and they who deny the sanctity of the Word, are not reputed as christians. To these things I will add something memorable concerning the Word, from which it may be concluded that the Word interiorly is the divine truth itself, and inmosty the Lord: when any spirit opens the Word, and rubs his face or garment with it, then his face or garment, from the rubbing alone, shines as brightly as the moon or as a star; and this in the sight of all whom he meets: this testifies that nothing is given in the world more holy than the Word. That the Word was written by mere correspondences, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 5 to 26. That the doctrine of the church is to be drawn from the literal sense of the Word, and confirmed by it, n. 50 to 61 therein. That heresies can be taken from the literal sense of the Word, but that it is hurtful to confirm them, n. 91 to 97. That the church is from the Word, and that it is such as is its understanding of the Word, n. 76 to 79.

257. IV. *That the merely natural man confirms*

himself against the Divine Providence from this, that in very many kingdoms, where the christian religion is received, there are those who claim to themselves divine power, and wish to be worshiped as gods; and that they invoke dead men. They say indeed that they have not arrogated to themselves divine power, and do not wish to be worshiped as gods; but still they say that they can open and shut heaven, remit and retain sins, and so save or condemn men, and this is the Divine itself; for the Divine Providence has for end nothing else but reformation and thence salvation: this is its continual operation with every one; and salvation cannot be effected, except by the acknowledgment of the Divine of the Lord, and by the confidence that He does it, when man lives according to His commandments: who cannot see that this is Babylon described in the Apocalypse; and that this is Babel, which is spoken of in the prophets throughout? that this is also Lucifer in Isaiah xiv., is manifest from verses 4 to 22 of that chapter, in which are these words: *Thou mayst proclaim this parable concerning the king of Babel,* verse 4, and then, *I will cut off the name and remnant from Babel,* verse 22; from which it is clear, that Babel there is Lucifer, concerning whom it is said, *How hast thou fallen from heaven, O Lucifer, son of the morning: but thou hast said in thy heart, I will ascend the heavens; above the stars of God will I exalt my throne, and will sit on the mountain of the congregation, in the sides of the north; I will ascend above the heights of the clouds, I will become like to the Most High,* verses 12, 13, 14. That they invoke dead men, and pray that they would bring help, is known: it is said that they invoke them, because the invocation of them is established by the papal bull confirming the decree of the council of Trent, in which it is openly said they are to be invoked; yet who does not know that God alone is to be invoked, and that no dead man is? But it shall now be told why the Lord permitted such things: that He permitted them for the sake of the end, which is sal-

vation, cannot be denied ; for it is known that without the Lord there is no salvation ; and because it is so, it was necessary, that the Lord should be preached from the Word, and by it the christian church be established ; but this could not be done, except by champions, who should do it from zeal ; nor were others given but those who were in heat like zeal, from the fire of the love of self : this fire first excited them to preach the Lord and to teach the Word ; from this primeval state of theirs it is, that *Lucifer is called son of the morning*, verse 12. But as they saw that by the holy things of the Word and of the church they could rule, the love of self, by which they were at first excited to preach the Lord, burst forth from the interior, and raised itself at length even to that height, that they transferred all the divine power of the Lord to themselves, not leaving anything. This could not be repressed by the Divine Providence of the Lord, for if it were repressed, they would have proclaimed the Lord not God, and the Word not holy, and would have made themselves Socinians or Arians, and thus would have destroyed the whole church ; which, whatever the chief priests may be, still remains with the nation subject to them ; for all those of that religion, who also go to the Lord, and shun evils as sins, are saved ; wherefore from them also are very many heavenly societies in the spiritual world : and it was also provided, that there should be a nation among them which has not gone under the yoke of such domination, and which holds the Word holy ; this nation is the noble French nation. But what was done ? when the love of self lifted up its dominion even to the throne of the Lord, removed Him, and placed itself thereon, that love, which is Lucifer, could not do otherwise than profane all things of the Word and of the church ; lest it should do which, the Lord by His Divine Providence provided that they should recede from the worship of Him, and invoke dead men, pray to the sculptures of them, kiss their bones, and fall down at their tombs, prohibit the Word from

being read, and place holy worship in masses not understood by the common people, and sell salvation for money ; since, if they had not done these things, they would have profaned the holy things of the Word and of the church : for, as was shown in the preceding chapter, no others profane holy things, but they who know them. Lest therefore they should profane the most Holy Supper, it is of the Divine Providence that they should divide it, and give the bread to the people, and drink the wine themselves ; for the wine in the Holy Supper signifies holy truth, and the bread holy good ; but when they are divided, the wine signifies truth profaned, and the bread good adulterated ; and moreover that they should make it corporeal and material, and assume this as the primary of religion. He who turns attention to each of these things, and weighs them in some illustration of mind, can see the wonders of the Divine Providence, for protecting the holy things of the church, and for saving all as many as can be saved, and as it were of rescuing from the fire those who are willing to be rescued.

258. V. *That the merely natural man confirms himself against the Divine Providence from this, that among those who profess the christian religion, there are those who place salvation in certain words which they think and speak, and not at all in the goods which they do.* That those are such, who make faith alone saving, and not a life of charity, therefore who separate faith from charity, is shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH ; and also in the same, that they are understood in the Word by the Philistines, and by the dragon, and by the he-goats. That such a doctrine is also permitted, is of the Divine Providence, lest the Divine of the Lord, and the Holy of the Word, should be profaned : the Divine of the Lord is not profaned, when salvation is placed in these words, "That God the Father has mercy for the sake of the Son, who suffered on the cross, and made satisfaction for us ;" for thus they do not go to the Divine of the Lord, but to the Human, which they do not

acknowledge as divine; neither is the Word profaned, because they do not attend to those passages where love, charity, doing, and works are named; all these they say are in the faith of these words; and they who confirm it, say with themselves, The law does not condemn me, thus neither does evil; and good does not save, because good from me is not good: wherefore they are like those who do not know any truth from the Word, and on that account cannot profane it. But no others confirm the faith of those words, but those who from the love of self are in the pride of their own intelligence; neither are these christians at heart, but only wish to seem so. That still the Divine Providence of the Lord continually operates, that those should be saved, with whom faith separate from charity is made matter of religion, shall now be said: it is of the Divine Providence of the Lord, that, although that faith has become matter of religion, still every one knows that that faith does not save, but that a life of charity does, with which faith acts as one; for in all the churches where that religion is received, it is taught, that there is no salvation, unless man explores himself, sees his sins, acknowledges them, repents, desists from them, and enters on a new life: this is read with much zeal before all those who approach the Holy Supper; adding, that unless they do this, they will mix holy things with profane, and cast themselves into eternal damnation; yea, in England, that unless they do it, the devil will enter into them as into Judas, and destroy them as to soul and body: from these things it is manifest, that every one in the churches where faith alone is received, is still taught that evils are to be shunned as sins. Further, every one who is born a christian, also knows that evils are to be shunned as sins, from this, that the decalogue is put into the hands of every boy and every girl, and is taught by parents and masters; and also all the citizens of the kingdom, especially the common people, are examined by the priest out of the decalogue alone, repeated from memory, as to what they know

of the christian religion ; and also are admonished that they should do the things which are in it : it is never then said by any bishop that they are not under the yoke of that law, nor that they cannot do those things because there is no good from themselves. The Athanasian Creed is also received in the whole christian world, and that also is acknowledged which is last said in it, that the Lord will come to judge the living and the dead, and then they who HAVE DONE GOOD will enter into eternal life, and they who HAVE DONE EVIL into eternal fire. In Sweden, where the religion of faith alone is received, it is also taught openly, that faith separate from charity, or without good works, is not given ; this is inserted in a kind of Appendix to aid the memory in all the books of psalms, which is called Hindrances or stumbling-blocks of the impenitent, OBOTFERDIGAS FOERHINDER, where are these words : “ They who are rich in good works, show thereby that they are rich in faith ; since, when faith is saving, it operates by charity ; for justifying faith is never given alone and separate from good works, as a good tree is not given without fruit, nor the sun without light and heat, nor water without moisture.” These few things are adduced, that it may be known that although the religion of faith alone is received, still the goods of charity, which are good works, are everywhere taught, and that this is of the Divine Providence of the Lord, lest the common people should be seduced by it. I have heard Luther, with whom I have several times spoken in the spiritual world, accurse faith alone, and say that when he established it, he was admonished by an angel of the Lord that he should not do it ; but that he thought with himself, that if he did not reject works, a separation from the catholic religion would not be made, wherefore, contrary to the admonition, he confirmed that faith.

259. VI. *That the merely natural man confirms himself against the Divine Providence from this, that there have been so many heresies in the christian world, and still are, as Quakerism, Moravianism, Anabap-*

tism, and more : for he can think with himself, If the Divine Providence were universal in the most particular things, and had for end the salvation of all, it would have caused that there should be one true religion in the universal habitable world, and that not divided, and still less split into heresies : but use reason, and think more deeply, if you can ; can man be saved unless he is first reformed ? for he is born into the love of self and of the world ; and because these loves carry in themselves nothing of love towards God, and nothing of love towards the neighbor, unless for the sake of self, he is also born into evils of every kind : what of love or mercy is there in those loves ? does he make anything of defrauding another, of defaming him, of hating him even to death, of committing adultery with his wife, of being cruel against him when he is in revenge ; since he bears in the mind [*animus*] that he wishes to be the highest of all, and to possess the goods of all others ? thus when he looks at others in comparison of himself, it is as vile and as good for nothing : that such an one may be saved, must he not first be led away from these evils, and thus be reformed ? that this cannot be done, except according to many laws, which are the laws of the Divine Providence, has been shown above in many places ; which laws for the most part are unknown, and yet are of the Divine Wisdom and at the same time of the Divine Love, contrary to which the Lord cannot act ; for to act contrary to them would be to destroy man, and not to save him : let the laws which have been adduced be run through and compared, and you will see. Since therefore it is also according to these laws, that there should be no immediate influx from heaven, but mediate through the Word, doctrines and preachings ; and the Word, that it might be divine, could not but be written by mere correspondences, it follows that dissensions and heresies are inevitable, and that the permissions of them are also according to the laws of the Divine Providence : and still more ; when the church itself had taken for its essentials such things as are of

the understanding alone, thus of doctrine, and not such as are of the will, thus of the life, and when those things which are of the life are not the essentials of the church, then man from the understanding is in mere darkness, and errs like one blind, who runs against everything, and falls into pits: for the will will see in the understanding, and not the understanding in the will; or, what is the same, the life and its love will lead the understanding to think, speak and act, and not the reverse; if the reverse, the understanding could, from an evil, yea, a diabolical love, seize whatever falls in through the senses, and enjoin it upon the will to do it. From these things it may be seen, whence dissensions and heresies are. But still it is provided, that every one, in whatever heresy he is as to the understanding, may still be reformed and saved, provided he shuns evils as sins, and does not confirm heretical falsities with himself; for by shunning evils as sins the will is reformed, and through the will the understanding, which then first comes out of darkness into light. There are three essentials of the church, the acknowledgment of the Divine of the Lord, the acknowledgment of the sanctity of the Word, and the life which is called charity; according to the life, which is charity, every man has faith; from the Word is the knowledge of what life must be; and from the Lord is reformation and salvation. If these three had been as the essentials of the church, intellectual dissensions would not have divided, but only varied it, as the light varies the colors in beautiful objects, and as various diadems make the beauty in a king's crown.

260. VII. *That the merely natural man confirms himself against the Divine Providence from this, that Judaism still continues.* That the Jews have not been converted after so many ages, although they live among christians, and that, according to the predictions in the Word, they do not confess the Lord and acknowledge Him as the Messiah, who, as they think, was to lead them back into the land of Canaan, and that they firmly persist in the denial, and yet it is still

well with them : but they who think thus, and therefore call into doubt the Divine Providence, do not know that by the Jews in the Word are understood all who are of the church and acknowledge the Lord, and that by the land of Canaan, into which it is said that they are to be introduced, is understood the church of the Lord : but that they persevere in the denial of the Lord, is because they are such that if they should receive and acknowledge the Divine of the Lord, and the holy things of His church, they would profane them ; wherefore the Lord says concerning them, *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, and understand with their heart, and turn themselves round, and I should heal them* : John xii. 42 ; Matt. xiii. 14 ; Mark iv. 12 ; Luke viii. 10 ; Isa. vi. 9, 10 : it is said, “ lest they should turn themselves round, and I should heal them,” because if they had been turned round and healed, they would have profaned ; and it is according to a law of the Divine Providence, concerning which above, n. 221 to 223, that no one is let interiorly into the truths of faith and goods of charity by the Lord, except as far as he can be kept in them until the end of life ; and if he were let in, he would profane holy things. That that nation is preserved, and scattered around through much of the world, is for the sake of the Word in its original tongue, which they hold holy above christians ; and in each thing of the Word is the Divine of the Lord ; for it is the Divine Truth united to the Divine Good, which proceeds from the Lord ; and thereby the Word is the conjunction of the Lord with the church, and the presence of heaven ; as is shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 62 to 69 ; and there is the presence of the Lord and of heaven, wherever the Word is read with sanctity : this is the end of the Divine Providence, for the sake of which they have been preserved, and scattered around through much of the world. What is their lot after death, may be seen in the CONTINUATION

CONCERNING THE LAST JUDGMENT AND THE SPIRITUAL WORLD, n. 79 to 82.

261. These then are the things which were adduced above, n. 238, by which the natural man confirms himself, or may confirm himself, against the Divine Providence: there still follow some things, that were mentioned above, n. 239; which also may serve the natural man as arguments against the Divine Providence, and also may fall into the minds of others, and excite some doubts; which are these:

262. I. *That a doubt may be inferred against the Divine Providence from this, that the whole christian world worships one God under three persons, which is, three Gods; and that hitherto it has not known, that God is one in person and in essence, in whom is a trinity, and that that God is the Lord.* The reasoner concerning the Divine Providence may say, Are not three persons three Gods, when each person by itself is God? who can think otherwise, yea, who does think otherwise? Athanasius himself could not; wherefore in the Creed which is named from him, he says, "*Although from christian truth we ought to acknowledge each person to be God and Lord, still it is not permitted from christian faith to say or to name three Gods or three Lords:*" by this nothing else is understood but that we ought to acknowledge three Gods and Lords, but that it is not permitted to say or name three Gods and three Lords. Who can ever perceive one God, unless He is also one in person? if it is said, that he can perceive, if he thinks that the three have one essence, who perceives and can perceive anything else from this, but that thus they are unanimous, and that they agree, and still that there are three Gods? and if he thinks more deeply, he says with himself, How can the divine essence, which is infinite, be divided? and how can it beget another from eternity, and produce still another which proceeds from both? If it is said, that this is to be believed, and is not to be thought about; yet who does not think concerning that which it is said is to be believed? whence else

is acknowledgment, which is faith in its essence? from the thought concerning God as concerning three persons did not Socinianism and Arianism arise? which reign in the hearts of more than you believe: the belief of one God, and that that one God is the Lord, makes the church; for in Him is the Divine Trinity: that it is so, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, from beginning to end. But what is thought at this day concerning the Lord? is it not thought that He is God and man? God from Jehovah the Father, from whom He was conceived; and man from the virgin Mary, of whom He was born? who thinks that God and Man in Him, or His Divine and Human, are one person; and that they are one as soul and body are one? does any one know this? ask the doctors of the church, and they will say that they do not know, when yet it is received from the doctrine of the church in the universal christian world, which is this, *Our Lord Jesus Christ, the Son of God, is God and Man; and although He is God and Man, still they are not two, but there is one Christ; He is one, because the Divine took to itself the Human, yea, He is altogether one, for He is one person, since as soul and body make one man, so God and man is one Christ*: this is from the Faith or Creed of Athanasius: that they have not known it is because, when they have read it, they have not thought concerning the Lord as God, but only as concerning man. If the same are asked whether they know of whom He was conceived, whether of God the Father, or of His Divine, they will also answer that it was of God the Father, for this is according to the Scripture: are not then the Father and He one, as soul and body are one? who can think that he was conceived of two Divines, and if of His, that That would be His Father. If you still ask, What is your idea concerning the Divine of the Lord, and what concerning His Human? they will say that His Divine is from the essence of the Father, and the Human from the essence of the mother, and that His Divine is with

the Father; and if you then ask, Where is His Human, they will answer nothing; for in their idea they separate His Divine and Human, and make the Divine equal to the Divine of the Father, and the Human like the human of another man; and do not know that thus they also separate soul and body; nor see the contradiction, that thus He would have been born a rational man from the mother alone. From the idea impressed concerning the Human of the Lord, that it was like the human of another man, it has come, that the christian can with difficulty be led to think of a DIVINE HUMAN, although it were said that His soul or life from conception was and is Jehovah Himself. Collect now reasons, and consider whether there is any other God of the universe but the Lord alone, in whom the Divine itself from which He is, is what is called the Father, the Divine Human what is called the Son, and the proceeding Divine what is called the Holy Spirit; and thus that God is one in person and essence, and that that God is the Lord. If you insist, saying that the Lord Himself named Three in Matthew, *Go and make disciples of all nations, baptizing them into the name of the Father, of the Son, and of the Holy Spirit*, xxviii. 19: yet He said this, that it might be known that in Him now glorified there was a Divine Trinity, is manifest from the verse next preceding and the next following there: in the verse next preceding He says, that to Him was given all power in heaven and in earth, and in the verse next following He says, that He would be with them until the consummation of the age: thus speaking concerning Himself alone, and not concerning three. Now as to the Divine Providence, why it has permitted that christians should worship one God under three persons, that is, three Gods, and hitherto have not known that God is one in person and essence, in whom is a trinity, and that that God is the Lord, the Lord is not the cause, but man himself: the Lord has taught it manifestly in His Word, as may be evident from all those passages which are adduced in the

DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD; and He has also taught it in the doctrine of all churches, in which it is, that His Divine and Human are not two, but one person united like soul and body: but that they have divided the Divine and the Human, and made the Divine equal to the Divine of Jehovah the Father, and the Human equal to the human of another man, the first reason was, because the church after its rise revolted into Babylon, which transferred to itself the divine power of the Lord; yet, that it might not be called divine power, but human, they made the Human of the Lord like the human of another man: and afterwards, when the church was reformed, and faith alone received as the only means of salvation, which is that God the Father has mercy for the sake of the Son, the Human of the Lord could not be otherwise regarded: the reason that it could not, was because no one can go to the Lord, and acknowledge Him in heart as the God of heaven and earth, except he who lives according to His commandments: in the spiritual world, where every one is obliged to speak as he thinks, no one can even name Jesus, except he who has lived in the world as a christian; and this is of His Divine Providence, lest His name should be profaned.

263. But that these things which have now been said may lie open the more clearly, I will add those things which are adduced in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, at the end, n. 60, 61; which are these: "That God and Man in the Lord, according to the doctrine, are not two, but one person, and altogether one, as soul and body are one, is clearly manifest from many things which He said, as, That the Father and He are one: That all things of the Father are His, and all His the Father's: That He is in the Father, and the Father in Him: That all things are given into His hand: That He has all power: That He is the God of heaven and earth: That he who believes on Him has eternal life; and that he who does not believe on Him, the wrath of

God remains upon him: and further, that both the Divine and the Human were taken up into heaven, and that as to both He sits at the right hand of God, that is, that He is omnipotent; and more things which have been adduced above from the Word concerning His Divine Human in great abundance; all which testify, that God is one as well in person as in essence, in whom is a trinity, and that that God is the Lord. That these things concerning the Lord are now first published, is because it is predicted in the Apocalypse, chapters xxi. and xxii., that a new church is to be instituted at the end of the former, in which this shall be the primary: this church is what is there understood by the New Jerusalem, into which no one can enter, except he who acknowledges the Lord alone as the God of heaven and earth; wherefore that church is there called the WIFE OF THE LAMB: and this I can announce, that the universal heaven acknowledges the Lord alone, and that he who does not, is not admitted into heaven; for heaven is heaven from the Lord: that very acknowledgment from love and faith causes them to be in the Lord and the Lord in them, as He teaches in John: *In that day ye shall know that I am in my Father, and ye in Me, and I in you*, xiv. 20: again in the same: *Remain in Me, and I in you: I am the vine, ye the branches; he that remaineth in Me, and I in him, beareth much fruit; for without Me ye can do nothing: except one remain in Me, he is cast forth*: chap. xv. 4, 5, 6: also chap. xvii. 22, 23. That this has not been before seen from the Word, is because if it had been seen before, still it would not have been received: for the last judgment was not yet accomplished; and before that, the power of hell prevailed over the power of heaven; and man is in the middle between heaven and hell; wherefore if it had been seen before, the devil, that is hell, would have snatched it out of their hearts, and moreover would have profaned it. This state of the power of hell was altogether broken by the last judgment, which is

now accomplished: after it, that is, now, every man who wishes to be illustrated and be wise, can.”

264. II. *That a doubt may be inferred against the Divine Providence from this, that hitherto they have not known, that in each thing of the Word there is a spiritual sense, and that its sanctity is thence:* for a doubt may be inferred against the Divine Providence, saying, Why is this now first revealed? also, Why by this one or by that one, and not by some primate of the church? but whether it should be a primate, or the servant of a primate, is in the good pleasure of the Lord: He knows what the one is, and what the other. But the reason that that sense of the Word has not been revealed before, is, I. Because if it had been before, the church would have profaned it, and thereby the sanctity itself of the Word. II. That neither the genuine truths, in which the spiritual sense of the Word is, were revealed by the Lord, until after the last judgment was accomplished, and a new church, which is understood by the Holy Jerusalem, was to be established by the Lord: but let these be examined one by one. FIRST: *That the spiritual sense of the Word has not been revealed before, because, if it had been, the church would have profaned it, and thereby the sanctity itself of the Word.* The church, not long after its establishment, was turned into Babylonia, and afterwards into Philistia; and Babylonia indeed acknowledges the Word, but still despises it, saying that the Holy Spirit inspires them in their supreme judgment equally as it inspired the prophets: that they acknowledge the Word, is for the sake of the vicegerency founded on the words of the Lord to Peter; yet still they despise it, because it does not harmonize; therefore also it is wrested from the people, and is hid up in the monasteries, where few read it; wherefore if the spiritual sense of the Word had been disclosed, in which the Lord is, and at the same time all angelic wisdom, the Word would be profaned, not only as is done in its ultimates, which are the things that are contained in the literal sense, but also in its inmost

things. Philistia, by which is understood faith separate from charity, would also have profaned the spiritual sense of the Word, because it places salvation in certain words which they think and speak, and not in the goods which they do, as has been before shown; and thus it makes saving what is not saving, and moreover removes the understanding from things to be believed: what have they to do with the light in which the spiritual sense of the Word is? would it not be turned into darkness? when the natural sense is turned into it, what would not be done with the spiritual sense? who of them, that has confirmed himself in faith separate from charity, and in justification by it alone, wishes to know what good of life is, what love to the Lord and towards the neighbor are, what is charity and what the goods of charity, and what good works are, and what doing is, yea, what faith is in its essence, and any genuine truth which makes it? they write volumes, and confirm only that which they call faith, and all the things that have now been named they say are in that faith. From which it is manifest, that if the spiritual sense of the Word had been disclosed before, it would come to pass according to the words of the Lord in Matthew, "If thy eye be evil, the whole body will be darkened: if therefore the light which is in thee be darkness, how great is the darkness;" vi. 23: by eye in the spiritual sense of the Word is understood the understanding. *SECONDLY: That neither the genuine truths, in which the spiritual sense of the Word is, were revealed by the Lord, until after the last judgment was accomplished, and a new church, which is understood by the Holy Jerusalem, was to be established by the Lord: it was foretold by the Lord in the Apocalypse, that after the last judgment was accomplished, genuine truths were to be disclosed, a new church was to be established, and the spiritual sense to be unfolded: that the last judgment has been accomplished, is shown in a small work concerning the* LAST JUDGMENT, and afterwards in the CONTINUATION

of it; and that that is understood by the heaven and earth which were to pass away, in the Apocalypse, chap. xxi. 1. That genuine truths were then to be unfolded, is foretold by these words in the Apocalypse: "He that sat upon the throne said, Behold, I make all things new," verse 5: also chap. xix. 17, 18; xxi. 18 to 21; xxii. 1, 2. That the spiritual sense of the Word is then to be revealed, chap. xix. 11 to 16: this is understood by the white horse, he that sat upon which was called the Word of God, and who was Lord of lords and King of kings, concerning which subject may be seen the small work concerning the **WHITE HORSE**. That by the Holy Jerusalem is understood a New Church, which was then to be established by the Lord, may be seen in the **DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD**, n. 62 to 65, where that is shown. From these things then it is manifest, that the spiritual sense of the Word was to be revealed for a New Church, which shall acknowledge and worship the Lord alone, and shall hold His Word holy, and love divine truths, and reject faith separate from charity. But more concerning this sense of the Word may be seen in the **DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE**, n. 5 to 26 and following numbers; and also what the spiritual sense is, n. 5 to 26. That the spiritual sense is in each and every thing of the Word, n. 9 to 17. That it is from the spiritual sense that the Word is divinely inspired, and holy in every word, n. 18, 19. That the spiritual sense has hitherto been unknown, and why it has not before been revealed, n. 20 to 25. That the spiritual sense is not given to any one hereafter, except to him who is in genuine truths from the Lord, n. 26. From these things it may now be evident, that it is of the Divine Providence of the Lord, that the spiritual sense has lain hid before the world until this age, and has in the mean time been preserved in heaven with the angels, who draw their wisdom thence. That sense was known and also cultivated among the ancients, who lived before Moses; but because their

posterity turned correspondences, of which alone their Word and thence their religion consisted, into various idolatries, and the Egyptians into magics, it was by the Divine Providence of the Lord closed up, first with the children of Israel, and afterwards with christians, for the reasons mentioned above; and is now first opened for the New Church of the Lord.

265. III. *That a doubt may be inferred against the Divine Providence from this, that hitherto they have not known, that to shun evils as sins is the christian religion itself.* That this is the christian religion itself, is shown in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM, from beginning to end; and because faith separate from charity alone hinders it from being received, that also is treated of. It is said that they have not known that to shun evils as sins is the christian religion itself, because almost all do not know, and yet every one does know; see above, n. 258: that still almost all do not know it, is because faith separate has obliterated it; for it says, that faith alone saves, and not any good work or good of charity; also that they are no longer under the yoke of the law, but in liberty: those who have several times heard such things, no longer think concerning any evil of life, nor concerning any good of life: every man also from his nature inclines to embrace this; and when he has once embraced it, he thinks no more concerning the state of his life: this is the cause that it is not known. That it is not known, was disclosed to me in the spiritual world: I asked more than a thousand new-comers from the world, whether they knew that to shun evils as sins is religion itself: they said that they did not know it, and that this was something new, hitherto not heard of; but that it is heard, that they cannot do good of themselves, and that they are not under the yoke of the law: when I asked whether they did not know that man should explore himself, should see his sins, repent, and then begin a new life; and that otherwise sins are not remitted; and if sins are not remitted, they are not

saved; and that this was read before them in a full voice, as often as they came to the Holy Supper; they answered that they had not attended to those things, but only to this, that they have remission of sins through the sacrament of the Supper; and that faith operates the rest, without their knowing it. Again I said, Why have you taught your children the decalogue? was it not that they might know what evils are sins, which are to be shunned? was it only that they might know and believe these things, and not do them? why then is it said that this is new? to this they could answer nothing else, but that they knew, and still did not know; and that they never thought concerning the sixth commandment when they were committing adultery, nor concerning the seventh when they were clandestinely stealing or defrauding, and so on; still less that such things are against the divine law, thus against God. When I mentioned many things from the doctrines of the churches and from the Word, proving that to shun and loathe evils as sins is the christian religion itself, and that every one has faith as he shuns and loathes them, they were silent: but they were confirmed that it was true, when they saw that all were explored as to life, and were judged according to deeds, and no one according to faith separate from life, since according to it every one has faith. That the christian world for the most part has not known this, is from the law of the Divine Providence, that it is left to every one to act from freedom according to reason, concerning which above, n. 71 to 99, and n. 100 to 128: also from the law, that no one is taught from heaven immediately, but mediately through the Word, doctrine and preachings from it, concerning which, n. 154 to 174. And also from all the laws of permission, which are also laws of the Divine Providence. More on these subjects may be seen above, n. 258.

274. IV. *That a doubt may be inferred against the Divine Providence from this, that hitherto they have not known, that man lives a man after death; and*

this has not been before disclosed. The reason that they have not known this is because interiorly, with those who do not shun evils as sins, there lurks the belief, that man does not live after death, and therefore they make it of no moment whether it is said that he lives a man after death, or whether it is said that he is to rise on the day of the last judgment; and if by chance he falls upon the belief of the resurrection, he says within himself, It becomes no worse for me than for others: if it is to hell, I am in company with many; if to heaven, the same. But still, there is implanted in all, in whom there is any religion, a knowledge that they live men after death: the idea that they live souls, and not men, is only with those whom their own intelligence has infatuated; not with others. That there is implanted in every one, in whom there is any religion, a knowledge that he lives a man after death, may be evident from these things.

1. Who thinks otherwise, when he is dying?
2. What eulogist, who is lamenting over the dead, does not carry them up to heaven, place them among the angels, speaking with them, and enjoying joy? besides the deifications of some.
3. Who of the common people does not believe that when he dies, if he has lived well, he is to come into a heavenly paradise, be clothed in a white garment, and enjoy eternal life?
4. What priest is there who does not say such or the like things to one about to die; and also believe it himself when he says it, provided he does not at the same time think concerning the last judgment?
5. Who does not believe that his children are in heaven, and that after death he shall see his consort whom he has loved? who thinks that they are spectres? still less that they are souls or minds flitting about in the universe?
6. Who contradicts, when anything is said concerning the lot and state of those that have passed from time into the eternal life? I have said to many, that such and such had such a state and lot; and I have not hitherto heard any one say, that no lot is fixed for them yet, but is to be, at the time of the

judgment. 7. Who, when he sees angels painted and sculptured, does not acknowledge them to be such? who then thinks, like some of the learned, that they are spirits without a body, airs or clouds? 8. The papists believe that their saints are men in heaven, and that the rest are elsewhere: the Mahometans, that their deceased are: the Africans do, above others: in like manner, many nations: why do not the reformed christians, who know this from the Word? 9. From this knowledge implanted in every one, it also is, that some aspire to immortality of fame; for this knowledge is turned into such a thing with some, and makes them heroes and brave in war. 10. It was inquired in the spiritual world, whether this knowledge is implanted in all; and it was found, that it was in all, in their spiritual idea, which is of internal thought; not so in their natural idea, which is of external thought. From these things it may be evident, that no doubt ought to be inferred against the Divine Providence of the Lord from this, that he thinks that it is now first disclosed that man lives a man after death. It is only the sensual of man which wishes to see and touch what it believes: he who does not think above it, is in the darkness of night concerning the state of his life.

THAT EVILS ARE PERMITTED FOR THE SAKE OF THE END,
WHICH IS SALVATION.

275. If man were born into the love into which he was created, he would not be in any evil; yea, neither would he know what evil was; for he who has not been in evil, and thence is not in evil, cannot know what evil is: if it were said to him that this and that is evil, he would not believe that it was possible: this state is the state of innocence, in which Adam and his wife Eve were; the nakedness of which they were not ashamed, signified that state. The knowledge of evil after the fall, is understood by eating of the tree of

the knowledge of good and evil. The love, into which man was created, is the love of the neighbor, that he may will as well to him as he wills to himself, and better; and that he may be in the delight of that love, when he is doing good to him, scarcely otherwise than a parent is towards his children. This love is truly human; for in it there is a spiritual, by which it is distinguished from natural love, which brute animals have: if man were born into that love, he would not be born into the thick-darkness of ignorance, as every man now is; but into some light of science, and thence of intelligence, into which he would also shortly come; and indeed he would at first creep like quadrupeds, but with the implanted endeavor of erecting himself upon his feet; for although a quadruped, still he would not turn his face downwards to the earth, but forwards to heaven; and would raise himself erect, that he might also turn it upwards.

276. But when the love of the neighbor was turned into the love of self, and this love increased, then human love was turned into animal love, and man from man became a beast, with the difference that he could think that which he feels with the body, and discern rationally the one from the other; and that he could be instructed, and become a civil and moral, and at length a spiritual man; for, as was said, man has a spiritual, by which he is distinguished from a brute animal; for by it he can know what civil evil and good is, also what moral evil and good is, and also, if he will, what spiritual evil and good is. When the love of the neighbor was turned into the love of self, man could no longer be born into the light of science and intelligence, but into the thick-darkness of ignorance, because into the absolute ultimate of life, which is called the corporeal sensual, and from it be introduced by instructions into the interiors of the natural mind, the spiritual always accompanying. The reason that he is born into the ultimate of life, which is called the corporeal sensual, and therefore into the thick-darkness of ignorance, will be seen in the following pages.

That the love of the neighbor and the love of self are opposite loves, any one can see ; for the love of the neighbor wishes well to all from itself, but the love of self wishes well to itself alone from all : the love of the neighbor wishes to serve all, and the love of self wishes that all should serve itself : the love of the neighbor regards all as its brethren and friends, but the love of self regards all as its servants ; and as its enemies, if they do not serve : in a word, it regards itself alone, and others scarcely as men, whom in heart it esteems less than its horses and dogs ; and because it regards them as so worthless, it also makes nothing of doing evil to them ; hence are hatreds and revenges, adulteries and whoredoms, thefts and frauds, lies and defamations, severities and cruelties, and other like things. These are the evils in which man is from birth. That they are permitted for the sake of the end, which is salvation, is to be demonstrated in this order. 1. That every man is in evil, and that he must be withdrawn from evil, that he may be reformed. 2. That evils cannot be removed, unless they appear. 3. That as far as evils are removed, so far they are remitted. 4. That thus there is the permission of evil for the sake of the end, that there may be salvation.

277. 1. *That every man is in evil, and that he must be withdrawn from evil, that he may be reformed.* That every man has hereditary evil, and that from it man is in the concupiscence of very many evils, is known in the church ; and hence it is that man of himself cannot do good ; for evil does not do good, except such as has evil within it : the evil which is within is, that he does good for the sake of himself, and thus that it may only appear. That that evil is hereditary from parents, is known : it is said, that it is from Adam and his wife, but this is an error ; for every one is born into it from his parent, and the latter into it from his, and this also from his, and so it is successively transferred from one to another, is thus increased and grows as into a heap, and is introduced into offspring : hence it is, that nothing is untainted with man,

but that he is wholly and thoroughly evil : who feels that to love himself above others is evil ? who hence knows that it is evil ? when yet it is the head of evils. That there is a hereditary from parents, grandparents and great-grandparents, is manifest from many things known in the world ; as from the distinguishment of houses, families, yea, nations, by the faces alone ; and faces are the types of minds [*animus*], and minds [*animus*] are according to the affections which are of the love : sometimes too the face of a great-grandfather returns in a grandson or great-grandson : I know from the face alone whether one is a Jew or not ; and also some, from what stock they are : moreover, others, I doubt not, know in like manner. If the affections which are of the love are thus derived and handed down from parents, it follows that evils are also, because these are of the affections. But whence this similarity is, shall now be told : the soul of every one is from the father, and is only clothed with a body from the mother : that the soul is from the father, follows not only from those things which are mentioned just above, but also from many other proofs ; also from this, that an infant is born black from a black or a Moor by a white or European woman, and the reverse ; especially, because the soul is in the seed, for from it impregnation takes place, and it is that which is clothed with a body from the mother : the seed is the first form of the love in which the father is ; it is the form of his reigning love with the nearest derivations, which are the affections of that inmost love. These are veiled over with every one by the respectable things which are of moral life, and by the goods which are partly of civil life and partly of spiritual life : these make the external of life, even with the evil : into this internal of life every infant is born ; thence it is that he is lovely ; but as he becomes a boy or grows up, he comes from that external to the interiors, and at length to the reigning love of his father ; which, if it was evil, and was not tempered and bent by means from his educators, becomes his

love, as it was his father's. But still the evil is not extirpated, but only removed; which is treated of in the following pages. From these things it may be evident, that every man is in evil.

277. That man must be withdrawn from evil that he may be reformed, is manifest without explanation: for he who is in evil in the world, is in evil after departure out of the world; wherefore if evil is not removed in the world, it cannot be removed afterwards; where the tree falls, there it lies; so also, as the life of man was when he died, such it remains: every one is also judged according to his deeds; not that they are enumerated, but because he returns into them, and acts in like manner; for death is a continuation of life, with the difference, that man cannot then be reformed. All reformation takes place in fullness, that is, in first things and at the same time in ultimates; and the ultimates are reformed in the world conformably to the first things, and cannot be afterwards; because the ultimates of life, which man carries with him after death, become quiescent, and conspire, that is, act as one, with his interiors.

278. II. *That evils cannot be removed, unless they appear.* It is not understood that man is to do evils for the end that they may appear, but that he is to explore himself, not only his deeds, but also his thoughts, and what he would do, if he did not fear laws and disgrace; especially what evils he makes allowable in his spirit, and does not regard as sins; for these he still does. Therefore, that man may explore himself, there is given to him an understanding, and that separate from the will, to the end that he may know, understand and acknowledge what is good and what is evil; and also that he may see of what quality his will is, or what he loves and what he desires: that man may see this, to his understanding is given superior and inferior, or interior and exterior thought, that from the superior or interior thought he may see what the will acts in the inferior or exterior thought: this he sees, as a man does his face in a

mirror; and when he sees this, and knows what sin is, he can, if he implores the help of the Lord, not will it, shun it, and afterwards act against it; if not freely, still he can compel it by combat, and at length loathe and abominate it; and he then first perceives and also feels, that evil is evil, and that good is good, and not before. This then is to explore himself, to see his evils, and acknowledge them, confess them, and afterwards desist from them. But because there are few who know that this is the christian religion itself, because they alone have charity and faith, and they alone are led of the Lord, and do good from Him, something shall be said concerning those who do not do this, and still suppose that religion is with themselves; they are these. 1. Those who confess that they are guilty of all sins, and do not search out any one with themselves. 2. Those who from religion omit to search. 3. Those who, on account of worldly things, think nothing concerning sins, and hence do not know them. 4. Those who favor them, and therefore cannot know them. 5. That sins with all these do not appear, and that therefore they cannot be removed. 6. Lastly, the cause, hitherto unknown, shall be made manifest, why evils cannot be removed, without the exploration, appearance, acknowledgment, confession, and resistance of them.

278. But these points are to be examined singly, because they are the primaries of the christian religion on the part of man. *FIRST: Concerning those who confess that they are guilty of all sins, and do not search out any one in themselves, saying, I am a sinner; I was born in sins; nothing in me is untainted from head to foot; I am nothing but evil; good God, be propitious to me; pardon me; purify me; save me; make me to walk in purity, and in the way of the just; and more like things; and still he does not explore himself, and hence does not know any evil; and no one can shun that which he does not know, still less fight against it: and he also believes that after confessions he is clean and washed, when*

yet he is unclean and unwashed from the head to the sole of the foot; for the confession of all is the lulling to sleep, and at length the blinding, of all; and it is like a universal without any particular, which is not anything. *SECONDLY: Concerning those who from religion omit to search:* they are especially those who separate charity from faith; for they say with themselves, Why should I search whether there is evil or good? why evil, when that does not condemn me? why good, when that does not save me? it is faith alone, thought and declared with trust and confidence, that justifies and purifies from all sin; and when I am once justified, I am unblemished before God; I am indeed in evil, but this God wipes away as soon as it is done, and thus it no longer appears; besides other like things. But who does not see, if he opens his eyes, that such things are vain words, in which there is nothing of reality, because nothing of good? who cannot think and speak thus, even with trust and confidence, when he thinks at the same time concerning hell and eternal damnation? does such an one wish to know anything further, whether it is true or good? concerning the truth he says, What is truth, but what confirms that faith? concerning good he says, What is good, but that which is in me from that faith? but that it may be in me, I will not do it as of myself, since that is meritorious, and meritorious good is not good: thus he omits all things, until he does not know what evil is; what then will he explore and see with himself? does not then his state become such, that the fire of the concupiscences of evil, being shut in, consumes the interiors of his mind, and lays them waste even to the gate? this alone he guards, lest the conflagration should appear; but it is opened after death, and then it appears before all. *THIRDLY: Concerning those who on account of worldly things do not think concerning sins, and hence do not know them:* they are those who love the world above all things, and do not admit any truth which withdraws from any falsity of their religion, saying with themselves, What

is this to me? it is not for me to think of: thus they reject it as soon as they hear it; and if they hear, they suffocate it. The same do nearly the like, when they hear preachings; they retain nothing more of them than a few words, and not any thing. Because they do thus with truths, therefore they do not know what good is, for they act as one; and from good which is not from truth, evil is not known, unless that it may also be called good, which is done by reasonings from falsitiés. These are they who are understood by the seed which fell among thorns, concerning which the Lord says thus: "Other seed fell among thorns; and the thorns came up and choked it. These are they who hear the Word, but the care of this age and the deceitfulness of riches choke the Word, that it becometh unfruitful:" Matt. xiii. 7, 22; Mark iv. 7, 14; Luke viii. 7, 14. *FOURTHLY: Concerning those who favor sins, and therefore cannot know them:* these are they who acknowledge God, and worship him according to the customary rites; and confirm with themselves that any evil, which is a sin, is not sin; for they daub it over with fallacies and appearances, and thus hide its enormity; when they have done which, they favor it, and render it friendly and familiar to themselves. It is said that those do this, who acknowledge God, because others do not reckon any evil as sin; for all sin is against God. But let examples illustrate: he that is greedy of gain does not make evil sin, who, from reasons which he devises, renders some species of fraud allowable: the like does he, who confirms with himself revenge against enemies; and he who confirms the pillage of those who are not enemies in wars. *FIFTHLY: That sins do not appear with those, and that therefore they cannot be removed:* all evil which does not appear, kindles itself, and is like fire in wood under ashes; it is also like corruption in a wound which is not opened; for all evil obstructed increases, and does not desist before the whole is consummated; wherefore, lest any evil should be obstructed, it is permitted every one to

think for God and against God, and for the holy things of the church and against them, and not to be punished in the world therefor. Concerning this the Lord thus speaks in Isaiah: "From the sole of the foot even to the head there is no soundness, but a wound and scar, and a fresh bruise; they have not been pressed, nor bound up, nor mollified with oil. Wash you, purify yourselves, remove the wickedness of your works from before my eyes; cease to do evil; learn to do good: then if your sins were as scarlet, they shall become white as snow; if they were red as crimson, they shall be as wool. If ye refuse and rebel, ye shall be devoured by the sword:" i. 6, 16, 18, 10: to be devoured by the sword signifies to perish by the falsity of evil. *SIXTHLY: The cause, hitherto hidden, why evils cannot be removed without the exploration, appearance, acknowledgment, confession, and resistance of them.* In the preceding pages it has been stated that the universal heaven is arranged into societies according to [the affections of good, and the universal hell into societies according to] the concupiscences of evil opposite to the affections of good: every man as to his spirit is in some society; in a heavenly society if in the affection of good, but in an infernal society if in the concupiscence of evil: man does not know this when he lives in the world, but still he is in some one as to his spirit; without this he could not live, and by it he is governed by the Lord: if he is in an infernal society, he cannot be led out thence by the Lord, except according to the laws of His Divine Providence; among which there also is, that man should see that he is there, and that he should wish to get out, also that he should endeavor for it of himself: this man can do when he is in the world, but not after death; for he then remains to eternity in the society in which he inserted himself in the world: this is the reason that man is to explore himself, see and acknowledge his sins, and repent, and then persevere even to the end of life. That it is so, I might confirm even to full belief by much expe-

rience; but to adduce proofs of experience does not belong to this place.

279. III. *That as far as evils are removed, so far they are remitted.* It is an error of the age, that it is believed that evils are separated from man, yea, cast out, when they are remitted; and that the state of man's life can be changed in a moment, even into the opposite, and so man from evil be made good, consequently be led out of hell and transferred instantly into heaven, and this from the immediate mercy of the Lord: but they who believe and think thus, know just nothing as to what evil is and what good, and just nothing concerning the state of man's life; and not at all, that the affections, which are of the will, are mere changes and variations of the state of the purely organic substances of the mind; and that the thoughts, which are of the understanding, are mere changes and variations of their form; and that the memory is the permanent state of those changes. From the former and the latter knowledges it may be clearly seen, that any evil cannot be removed, except successively; and that the remission of evil is not the removal of it. But these things are said in a summary, which, unless they are demonstrated, may indeed be acknowledged, but still not comprehended; and what is not comprehended, is like a wheel which is turned round by the hand; wherefore the abovementioned things are to be demonstrated one by one in the order in which they are adduced. FIRST: *That it is an error of the age, that it is believed that evils are separated, yea, cast out, when they are remitted.* That all the evil, into which man is born, and which he imbibes actually, is not separated from man, but removed, until it does not appear, has been given me to know from heaven: I was formerly in the belief, in which most in the world are, that evils, when they are remitted, are rejected, and washed and wiped off, like dirt from the face by water: but it is not the like with evils or sins; they all remain, and when they are remitted after repentance, they are moved forth

from the middle to the sides; and then what is in the middle, because directly under the view, appears as if in the light of day; and what is at the sides, in the shade, and sometimes as in the darkness of night: and because evils are not separated, but only removed, that is, sent away to the sides, and man can be transferred from the middle round about, it can also take place, that he can return into his evils, which he believed to be rejected: for man is such, that he may come from one affection into another, and sometimes into the opposite, and thus from one middle into another: the affection of man makes the middle while he is in it; for he is then in the delight of it, and in the light of it. There are some men after death, who are elevated by the Lord into heaven, because they have lived well, but still have carried with them the belief that they were clean and pure from sins, and that therefore they were not in any guilt: these are at first clothed in white garments according to their belief, for white garments signify a state purified from evils; but afterwards they begin to think as in the world, that they are as washed from all evil, and hence to boast that they are no longer sinners like others; which thing can with difficulty be separated from a certain elation of mind [*animus*], and from some contempt of others in comparison with themselves; therefore, that they may be removed from their imaginary belief, they are then taken out of heaven, and sent back into their evils, which they have contracted in the world; and at the same time it is shown them, that they are also in hereditary evils, concerning which they have before known nothing: and after they have thus been compelled to acknowledge that their evils are not separated from them, but only removed, and that thus they are impure of themselves, yea, nothing but evil, and that they are kept back from evils and kept in goods by the Lord, and that this appears to them as from themselves, they are again elevated by the Lord into heaven. *SECONDLY: That it is an error of the age, that it is believed, that the state of man's life can*

be changed in a moment, and thus man from evil be made good, consequently be led out of hell, and instantly transferred into heaven, and this from the immediate mercy of the Lord: in this error are those who separate charity from faith, and place salvation in faith alone; for they suppose that the mere thought and utterance of the words which are of that faith, if it is done with trust and confidence, justifies and saves; which is also laid down by many as instantaneous, and if not before, near the last hour of man's life: these cannot believe otherwise than that the state of man's life can be changed in a moment, and man be saved by immediate mercy; but that the mercy of the Lord is not immediate, and that man cannot from evil become good in a moment, and be led out of hell and transferred into heaven, except by the continual operations of the Divine Providence from infancy even to the last of man's life, will be seen in the last chapter of this treatise; here only from this, that all the laws of the Divine Providence have for end the reformation and so the salvation of man; thus the inversion of his state, which from nativity is infernal, into the opposite, which is heavenly; which cannot be done except progressively, as man recedes from evil and its delight, and enters into good and its delight. **THIRDLY:** *That they who believe thus, know nothing at all as to what evil is and what good:* for they do not know that evil is the delight of the concupiscence of acting and thinking contrary to divine order, and that good is the delight of the affection of acting and thinking according to divine order; and that there are myriads of concupiscences, which enter into and compose every evil, and that there are myriads of affections, which do the same to every good; and that these myriads are in such order and connection in the interiors of man, that one cannot be changed, unless at the same time all. They who do not know this, may believe or be of opinion, that evil, which appears before them as one thing, can easily be removed; and that good,

which also appears as one thing, can be introduced in its place. These, because they do not know what evil is and what good, cannot do otherwise than be of opinion, that there is given instantaneous salvation and immediate mercy; but that they are not possible, will be seen in the last chapter of this treatise.

FOURTHLY: *That they who believe in instantaneous salvation and immediate mercy, do not know that the affections, which are of the will, are mere changes of the state of the purely organic substances of the mind; and that the thoughts, which are of the understanding, are mere changes and variations of their form; and that the memory is the permanent state of those changes and variations.* Who does not acknowledge, when it is said, that affections and thoughts are not given except in substances and their forms, which are subjects; and because they are given in the brains, which is full of substances and forms, they are called purely organic forms: any one, who thinks rationally, cannot but laugh at the fantasies of some, that affections and thoughts are not in substantiate subjects, but that they are exhalations modified by heat and light, like apparent images in the air and ether; when yet thought can no more be given separate from a substantial form, than sight separate from its form, which is the eye, hearing from its, which is the ear, and taste from its, which is the tongue: look at the brain, and you will see innumerable substances, and likewise fibres, and that nothing not organized is there: what need is there of other confirmation than this ocular one? But it is asked, What there is affection, and what there is thought? this may be concluded from all and each of the things which are in the body: there are there many viscera, each fixed in its place, and they operate their functions by changes and variations of state and form: that they are in their operations, is known; the stomach in its, the intestines in theirs, the kidneys in theirs, the liver, pancreas and spleen in theirs, and the heart and lungs in theirs; and all these workings are moved only from

within, and to be moved from within is by changes and variations of state and form. Hence it may be evident, that the operations of the purely organic substances of the mind are nothing else; with the difference, that the operations of the organic substances of the body are natural, but those of the mind spiritual; and that the latter and the former make one by correspondences. It cannot be shown to the eye, what are the changes and variations of state and form of the organic substances of the mind, which are affections and thoughts; but still they can be seen as in a mirror from the changes and variations of state of the lungs in speech and singing; there is also a correspondence, for the sound of speech and of singing, and also the articulations of sound, which are the words of speech and the modulations of singing, are made by the lungs; and sound corresponds to affection, and speech to thought: they are also produced from these, and this is done by changes and variations of the state and form of the organic substances in the lungs; and from the lungs, through the trachea or rough passage, in the larynx and glottis; and afterwards in the tongue; and at length in the lips of the mouth: the first changes and variations of the state and form of sound are made in the lungs; the second in the trachea and larynx; the third in the glottis through the various openings of its orifice; the fourth in the tongue by its various applications to the palate and teeth; the fifth in the lips of the mouth by various forms: from these things it may be evident that mere changes and variations of the state of the organic forms, continued successively, produce sounds and the articulations of them, which are speech and singing. Now because sound and speech are produced from no other source but from the affections and thoughts of the mind, for from these they exist, and never without them, it is manifest that the affections of the will are changes and variations of the state of the purely organic substances of the mind, and that the thoughts of the understanding are changes and variations of

the form of those substances; in like manner as in the things of the lungs. Since affections and thoughts are mere changes of the state of the forms of the mind, it follows that the memory is nothing else but their permanent state; for all changes and variations of state in organic substances are such, that, being once accustomed, they are permanent: thus the lungs are accustomed to produce various sounds in the trachea, and to vary them in the glottis, to articulate them with the tongue, and to modify them in the mouth; and when these organic things are once accustomed, they are in them, and can be reproduced. That these changes and variations are infinitely more perfect in the organic things of the mind than in the organic things of the body, is evident from the things that are said in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 119 to 204, where it is shown that all perfections increase and ascend with degrees and according to them: concerning these things more may be seen below, n. 319.

280. That sins, when they are remitted, are also removed, is also an error of the age: in this error are those who believe that sins are remitted to them through the sacrament of the Supper, although they have not removed them from themselves by repentance: in it also are those who believe they are saved by faith alone; as also, by papal dispensations: they all believe in immediate mercy and instantaneous salvation. But when this is inverted, it becomes a truth; namely, that when sins are removed, they are also remitted; for repentance precedes remission, and without repentance there is no remission; wherefore the Lord commanded the disciples, that they should preach repentance for the remission of sins, Luke xxiv. 27: and John preached the baptism of repentance for the remission of sins, Luke iii. 3. The Lord remits their sins to all; he does not accuse and impute; but still he cannot take them away, except according to the laws of His Divine Providence; for since He said to Peter, (who asked how often he should forgive a

brother sinning against him, whether seven times,) that he should forgive not only seven times, but even to seventy times seven, Matt. xviii. 21, 22, what will not the Lord do, who is mercy itself?

281. IV. *That thus there is permission of evil for the sake of the end that there may be salvation.* It is known, that man is in the full liberty of thinking and willing, but not in the full liberty of speaking and doing whatever he thinks and wills; for he can think as an atheist, deny God, and blaspheme the holy things of the church; yea, he can will to destroy them by speech and deed, even to their utter destruction; but this the civil, moral and ecclesiastical laws restrain; wherefore he cherishes those impious and wicked things within, by thinking and willing, and also intending, but still not doing. The man, who is not an atheist, is also in the full liberty of thinking very many things which are of evil, as fraudulent, lascivious, revengeful, and other insane things; which he also does by turns. Who can believe, that unless man had full liberty, he not only could not be saved, but would also totally perish? Let the reason now be heard: every man is in evils of many kinds from birth; these evils are in his will, and the things which are in his will are loved; for that which a man wills from the interior, he loves; and what he loves, he wills; and the love of the will flows into the understanding, and there causes its delight to be felt; thence it comes into the thoughts, and also into the intentions; wherefore, unless it were permitted man to think according to the love of his will, which is implanted in him from inheritance, that love would remain shut up, and never come into man's sight; and the love of evil not apparent, is like an enemy in ambush, like corruption in a sore, like poison in the blood, and like rottenness in the chest; which, if they are kept shut in, induce death. But yet, when it is permitted man to think the evils of his life's love even to intention, they are cured by spiritual means, as diseases are by natural means. What man would be, if

it were not allowable for him to think according to the delights of his life's love, shall now be told : he would no longer be man ; he would lose his two faculties, which are called liberty and rationality, in which humanity itself consists : the delights of those evils would take possession of the interiors of his mind, so far as to shut the gate, and then he could not do otherwise than speak and do like things ; and thus would be insane not only before himself, but also before the world ; and at length he would not know how to conceal the private parts : but lest he should become such, it is indeed permitted him to think and will his hereditary evils, but not to speak and do them ; and in the mean time, he learns civil, moral and spiritual things, which also enter into his thoughts, and remove those insanities, and through which he is cured by the Lord ; but still no farther than that he may know how to guard the door ; unless he also acknowledges God, and implores His help, that he may be able to resist them : and as far as he then resists, so far he does not admit them into the intentions, and at length neither into the thoughts. Since therefore it is in man's liberty to think as he pleases, for the sake of the end that his life's love may go forth from its lurking-places into the light of his understanding, and since he otherwise would not know anything concerning his evil, and thus would not shun it, it follows that it would increase with him, until there would not be left room for renewal with him, and hardly with his children, if he should beget any ; for the evil of the parent is handed down to the offspring : but the Lord provides that this should not be done.

282. The Lord might have cured the understanding with every man, and thus have caused that he should not think evils but goods ; and this, by various fears, by miracles, by speaking with the dead, and by visions and dreams ; but only to cure the understanding, is only to cure man outwardly ; for the understanding with its thought is the external of man's life, and the will

with its affection is the internal of his life ; wherefore the curing of the understanding alone would be like a palliative cure, by which the interior malignity is shut in and prevented from coming out : it would consume first the neighboring, and afterwards the remoter parts, until all would be mortified : it is the will itself which is to be cured, not by the influx of the understanding into it, because that is not given ; but by instruction and exhortation from the understanding. If the understanding only is cured, man would become like a preserved carcass, spread over with fragrant spices and roses, which shortly imbibe the stench from the carcass, so that they cannot be presented to one's nose : so would it happen with heavenly truths in the understanding, if evil love of the will was obstructed.

283. That it is permitted man to think evils even to the intention of them, is, as was said, that they may be removed by civil, moral and spiritual things ; which is done, when he thinks that it is contrary to what is just and equitable, contrary to what is honorable and decorous, and contrary to what is good and true, thus contrary to what is tranquil, glad and happy in life ; by these three things the Lord cures the love of man's will ; and indeed first by fears, and afterwards by loves. But still evils are not separated and cast out of man, but only removed and put away to the sides ; and when they are there, and good is in the middle, then the evils do not appear ; for whatever is in the middle, is directly under the view, and is seen and perceived : but it is to be known, that although good is in the middle, still man is not therefore in good, unless the evils, which are at the sides, incline downwards or outwards ; if they look upwards or inwards, they are not removed, for they still struggle to return to the middle : they incline and look downwards or outwards, when man shuns his evils as sins, and more still when he loathes them ; for then he condemns and dooms them to hell, and makes them look thither.

284. The understanding of man is the recipient as well of good as of evil, and as well of truth as of falsity ; but not the will itself of man : this will be either in evil or in good ; it cannot be in both ; for the will is the man himself, and there is his life's love : but good and evil in the understanding are separated like internal and external ; hence man can be interiorly in evil and exteriorly in good : but still, when man is being reformed, good and evil are let together, and then there exists conflict and combat ; which, if it is severe, is called temptation ; but if it is not severe, it takes place as wine or liquor ferments : if good then conquers, evil with its falsity is removed to the sides, comparatively as sediment falls to the bottom of a vessel ; and good becomes as generous wine after fermentation, and clear liquor : but if evil conquers, then good with its truth is removed to the sides, and becomes turbid and foul, like unfermented wine and unfermented liquor. The comparison is with fermentation, because ferment [leaven] in the Word signifies the false of evil as in Hos. vii. 4, Luke xii. 1, and elsewhere.

THAT THE DIVINE PROVIDENCE IS EQUALLY WITH THE EVIL
AS WITH THE GOOD.

285. With every man, as well good as evil, there are two faculties, one of which makes the understanding, and the other the will ; the faculty which makes the understanding, is that he can understand and think ; this is hence called rationality ; and the faculty which makes the will, is that he can do them freely, namely, think, and thence also speak and do, provided it is not contrary to reason or rationality ; for to act freely, is to act as often as he wishes, and just as he wishes. Since these two faculties are perpetual, and continuous from first things to ultimates in each and every thing which man thinks and does, and since they are not in man from himself, but are with

man from the Lord, it follows that the presence of the Lord, when in them, is also in each thing, yea, in the most particular things of man's understanding and thought, also of his will and affection, and hence in the most particular things of speech and action: remove these faculties from any particular, and you will not be able to think nor speak it as a man. That man is man by these two faculties, can think and speak, perceive goods and understand truths, not only civil and moral, but also spiritual ones, and be reformed and regenerated, in a word, that he can be conjoined to the Lord, and thereby live to eternity, has been shown in many places before: and also, that not only good men have these two faculties, but also the evil. Now because these faculties are with man from the Lord, and not appropriated to man as his; for the Divine cannot be appropriated to man as his, but can be adjoined to him, and thereby appear as his; and because that Divine with man is in the most particular things of him, it follows that the Lord governs the most particular things, as well with the evil man, as with the good man; and the government of the Lord is what is called the Divine Providence.

286. Now because it is a law of the Divine Providence, that man may act from freedom according to reason, that is, from the two faculties, liberty and rationality; and as it is also a law of the Divine Providence, that that which he does should appear to man as from himself, and hence as his; and also a law, that evils are to be permitted, that he may be led out of them, it follows that man may abuse these faculties, and from freedom according to reason confirm whatever he pleases; for he can make to be of reason whatever he wishes, whether it is or is not of reason in itself; wherefore some say, What is truth? cannot I make true whatever I wish? does not the world also do so? and he who can do this, does it by ratiocinations: take the most false thing, and say to one ingenious, confirm it, and he will confirm it; for instance, tell him to confirm that man is a beast; or

say that the soul is like a little spider in its web, and governs the body like it by threads; or say to him that religion is not anything, but only a bond; and he will confirm any one of these, so that it may appear as true: what is easier? because he does not know what appearance is, nor what falsity assumed as truth from blind faith is: from this it is, that man cannot see this truth, that the Divine Providence is in the most particular things of the understanding and will, or, what is the same, in the most particular things of the thoughts and affections with every man, evil as well as good: he confounds himself especially by this, that thus evils also would be from the Lord; but that still not a whit of evil is from the Lord, but from man, by his confirming with himself the appearance that he thinks, wills, speaks and acts of himself, will be seen in the things now following; which, that they may be clearly seen, are to be demonstrated in this order. 1. That the Divine Providence, not only with the good, but also with the evil, is universal in the most particular things; and that still it is not in their evils. 2. That the evil continually lead themselves into evils, but that the Lord continually withdraws them from evils. 3. That the evil cannot at all be withdrawn from evil by the Lord, and be led in good, as long as they believe that their own intelligence is all, and the Divine Providence not anything. 4. That the Lord governs hell by opposites, and that the evil who are in the world he governs in hell as to interiors, but not as to exteriors.

287. 1. *That the Divine Providence, not only with the good, but also with the evil, is universal in the most particular things; and that still it is not in their evils.* It was shown above, that the Divine Providence is in the most particular things of the thoughts and affections of man; by which is understood, that man can think and will nothing of himself; but that all that he thinks and wills, and thence speaks and does, is from influx; if it is good, from influx from heaven, and if evil, from influx from hell; or, what is the

same, that good is from influx from the Lord, and evil from the proprium of man. But I know that these things can hardly be comprehended, because a distinction is made between that which flows in from heaven or from the Lord, and that which flows in from hell or from the proprium of man; and still it is said, that the Divine Providence is in the most particular things of the thoughts and affections of man, so far that man cannot think and will from himself: but because it is said, that he can also from hell, also from his proprium, it appears as contradictory, but still it is not; that it is not, will be seen in what follows, after some things are premised, which will illustrate the subject.

288. That no one can think from himself, but from the Lord, all the angels of heaven confess; but that no one can think from any other than from himself, all the spirits of hell say: yet it has many times been shown to the latter, that not one of them thinks from himself, nor can; but that it flows in: but in vain; they did not wish to receive it. But experience will teach, first, that all of thought and affection, even with the spirits of hell, flows in from heaven; but that good flowing in is there turned into evil, and truth into falsity; thus all into the opposite: this has been shown thus; there was let down from heaven a certain truth from the Word, and this was received by those who were above in hell, and by them it was let down into the lower parts even to the lowest; and in the way it was successively turned into falsity, and at length into the falsity altogether opposite to the truth; and they with whom it was turned, thought the falsity as from themselves, and did not know otherwise; when yet it was a truth from heaven thus falsified and perverted while flowing down in the way to the lowest hell. That this has been done, I have heard three or four times: the like is done with good; this flowing down from heaven is progressively turned into evil opposite to the good. Hence it was manifest, that truth and good proceeding from the Lord, received by those who are in falsity and in evil, is changed, and

passes into another form, so that the first form does not appear. The like takes place with every evil man ; for he, as to his spirit, is in hell.

289. That neither does any one in hell think from himself, but from others around him, nor these others from themselves, but also from others, and that thoughts and affections go in order from society to society, without any one knowing otherwise than that they are from himself, has been very often shown. Some who believed that they thought and willed from themselves, were sent into a society, the communication with the neighboring ones being intercepted, to which also their thoughts were accustomed to extend, and they were detained in it : and then they were told to think otherwise than the spirits of that society thought, and to compel themselves to think contrary to it ; but they confessed that this was impossible to them. This was done with many, and with Leibnitz too ; who also was convinced that no one thinks from himself, but from others, and that neither do others from themselves, and that all do from influx from heaven, and that heaven does from influx from the Lord. Some, meditating on this subject, said that this was astonishing, and that scarcely any one could be led to believe it, because it is altogether contrary to appearance ; but that still they could not deny it, because it was fully shown : but yet, when they were in the admiration, they said, that thus they were not in fault that they thought evil : also that it thus seemed as if evil was from the Lord : and also that they did not comprehend how the Lord alone could cause that all should think in such different manners. But these three things are to be unfolded in the following pages.

290. To the experiments adduced must also be added these : when it was given me by the Lord to speak with spirits and angels, this arcanum was immediately disclosed to me ; for it was said to me from heaven, that I believed like others, that I thought and that I willed of myself ; when yet nothing was from myself ; but that if good, that it was from the Lord,

and if evil, it was from hell: that it was so, was also demonstrated to the life by various thoughts and affections induced upon me; and it was gradually given to perceive and feel it; wherefore, afterwards, as soon as any evil glided into the will, or any falsity into the understanding, I searched whence it was, and it was disclosed to me; and it was also given to speak with them, to confute them, and to compel them to recede, and thus to take back their evil and falsity, and retain it with themselves, and not infuse any such thing into my thought any more: this has been done a thousand times; and I have remained in this state now for many years, and still remain in it; and yet I seem to myself to think and will of myself like others, with no difference; for it is of the Providence of the Lord that it should appear so to every one, as was shown above in an article thereon. Novitiate spirits wonder at this my state, not seeing otherwise than that I do not think and will anything of myself, and therefore that I am like some empty thing: but I have opened the arcanum to them; and that I also still think interiorly, and perceive what flows into my exterior thought, whether it is from heaven or whether from hell; and that I reject the latter, and receive the former, and that I still seem to myself to think and will of myself, like them.

291. That all good is from heaven, and that all evil is from hell, is not among the things unknown in the world; it is known to every one in the church; who in it, that is inaugurated in the priesthood, does not teach that all good is from God? and that man cannot take anything of himself, which is not given to him from heaven? and also that the devil infuses evils into the thoughts, and seduces, and excites to doing them? wherefore the priest who believes that he is preaching from a holy zeal, prays that the Holy Spirit would teach him, lead his thoughts, and his speech; and some say that they have perceived by sense that they are acted upon, and when their

preachings are praised, they answer piously, that they did not speak from themselves, but from God. Wherefore also, when they see any one speaking well and acting well, they say that he is led to it by God; and on the contrary, when they see any one speaking ill and acting ill, they say that he is led to it by the devil: that such discourse is in the church, is known; but who believes that it is so?

292. That from one only fountain of life flows in all that man thinks and wills, and hence that he speaks and does, and still that the only fountain of life, which is the Lord, is not the cause that man thinks evil and falsity, may be illustrated by these things in the natural world: from its sun proceed heat and light, and these two flow into all subjects and objects, which appear before the eyes; not only into good subjects and beautiful objects, but also into evil subjects and unbeautiful objects, and produce varieties in them: for they flow in not only into trees which bear good fruits, but also into trees which bear bad fruits; yea, also into the fruits themselves, and give vegetations to them: in like manner into good seeds, and also into weeds: then too into shrubs of good use or wholesome, and also into shrubs of evil use or poisonous: and yet it is the same heat, and the same light, in which there is no cause of evil, but this is in the subjects and objects receiving. The heat which hatches eggs in which lies hid an owl, a toad, an asp, does the like as when it hatches eggs in which lies hid a dove, a beautiful bird, and a swan: place eggs of both kinds under a hen, and from her heat, which in itself is harmless, they will be hatched; what therefore has heat in common with those evil and noxious things? Heat, flowing into marshy, stercoraceous, rotten and cadaverous things, does in like manner as it does when into vinous, fragrant, vegetative and living things: who does not see that the cause is not in the heat, but in the subject receiving? The same light also presents pleasant colors in one object, and unpleasant in another; yea, it brightens itself in

bright things, and shines; and it dims itself in things inclining to black, and darkens itself. It is the like in the spiritual world: there also there is heat and light from its sun, which is the Lord; which flow from Him into their subjects and objects: the subjects and objects there are angels and spirits; in particular, the voluntary and intellectual things of them. Heat there is the divine love proceeding, and light there is the divine wisdom proceeding: these are not the cause that they are received otherwise by one than by another; for the Lord says, "That he maketh the sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust," Matt. v. 45: by the sun in the supreme spiritual sense is understood the Divine Love, and by rain, the Divine Wisdom.

293. To these things I will add an angelic sentiment concerning will and intelligence with man: the sentiment is this, that there is not given a grain of his own will and his own prudence with any man; saying, if there was given a grain with any one whatever, heaven would not hold together, nor hell; and the whole human race would perish: the reason they say is, because myriads of myriads of men, as many as have been born from the creation of the world, constitute heaven and hell; one of which is under the other in such order, that on both sides they make a one; heaven one beautiful man, and hell one monstrous man: if any had a grain of his own will and his own intelligence, that one could not subsist, but would be torn in pieces, and with it would perish that divine form; which can no otherwise hold together and be permanent, than when the Lord is all in all, and they nothing in the whole. They say there is still a reason; that to think and will from self, is the Divine itself; and to think and will from God, is the human itself; and the Divine itself cannot be appropriated to any man, for thus man would become God. Keep this, and if you wish, you will be confirmed by the angels, when you come into the spiritual world after death.

294. It was said above, n. 289, that when certain

ones were convinced that no one thinks from himself, but from others, and that all others do not from themselves, but from influx through heaven from the Lord, they said in admiration, that thus they are not in fault if they do evil; also, that thus it seems that evil is from the Lord; as also, that they did not comprehend that the Lord alone could cause that all should think in such different manners. Now because these three things cannot but flow into the thoughts with those who only think of effects from effects, and not of effects from causes, it is necessary that they should be taken up, and be disclosed from causes. FIRST: *That thus they would not be in fault, that they do evil*: for if all that man thinks flows in from others, it seems as if the fault was with those from whom it flows in: but still the fault itself is with him who receives, for he receives it as his own, nor does he know any other, nor wish to know any other: for every one wishes to be his own, and to be led of himself, especially to think and will from himself; for this is freedom itself, which appears as proprium, in which every man is; wherefore, if he knew that that which he thinks and wills flowed in from another, he would seem to himself as if bound and a captive, no longer at his own direction; and thus all the delight of his life would perish, and at length the human itself. That it is so, I have often seen confirmed: it was given to some to perceive and feel that they were led by others; they then burned with anger, till they became as if out of their right mind; and they said that they would wish rather to be held bound in hell, than not be permitted to think as they will, and to will as they think: that this is not permitted, they called being tied as to the life itself, which is harder and more intolerable than to be tied as to body: not to be permitted to speak and do as they think and will, they did not call being tied, because the delight of civil and moral life, which consists in speaking and doing, bridles it, and at the same time as it were mitigates

it. Now because man does not wish to know that he is led by others to think, but wishes to think from himself, and also believes this, it follows that he is in fault, nor can reject it from himself, as long as he loves to think what he thinks: but if he does not love it, he releases himself from connection with them; this is done when he knows that it is evil, and therefore wills to shun it and desist from it; then also he is taken by the Lord from the society which is in that evil, and is transferred into a society in which it is not: but if he knows evil, and does not shun it, then the fault is imputed to him, and he becomes guilty of that evil. Whatever therefore man believes that he does from himself, is said to be done from man, and not from the Lord. *SECONDLY: That thus it seems, that evil is from the Lord:* this may be thought as a conclusion from the things which were shown above, n. 288, which are, that good flowing in from the Lord is turned into evil, and truth into falsity, in hell: but who cannot see that evil and falsity are not from good and truth, thus from the Lord, but from the subject and object receiving, which is in evil and falsity, and perverts and inverts it? as has also been fully shown above, n. 292. But whence evil and falsity is with man, has been shown many times in the preceding pages. The experiment has also been made in the spiritual world with those who believed that the Lord could remove evils with the evil, and introduce goods in their place, and thus transfer the whole hell into heaven, and save all: but that this is impossible, will be seen at the end of this treatise, where instantaneous salvation and immediate mercy are to be discussed. *THIRDLY: That they do not comprehend, that the Lord alone can cause that all should think in so different a manner:* the divine love of the Lord is infinite, and His divine wisdom is infinite; and infinite things of love and infinite things of wisdom proceed from the Lord, and these flow in with all in heaven, and thence with all in hell, and from both with all in the world; wherefore it cannot be wanting to any one to think and will, for infinite things are infinitely

all. Those infinite things which proceed from the Lord, not only flow in universally, but also most particularly; for the Divine is universal from things the most particular; and the most particular divine things are what is called the universal, as was shown above; and the most particular divine is also infinite. From these things it may be evident, that the Lord alone makes every one think and will according to his quality, and according to the laws of His Providence. That all things which are in the Lord, and proceed from the Lord, are infinite, was shown above, n. 46 to 69; and also in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, n. 17 to 22.

295. II. *That the evil continually lead themselves into evils, but that the Lord continually withdraws them from evils.* What the Divine Providence is with the good, is more easily comprehended than what it is with the evil; and because the latter is now treated of, it shall be told in this series. 1. That there are innumerable things in every evil. 2. That the evil of himself continually leads himself deeper into his evils. 3. That the Divine Providence with the evil is the continual permission of evil, to the end that there may be a continual withdrawment. 4. That the withdrawment from evil is done by the Lord in a thousand ways, even the most secret.

296. Therefore, that the Divine Providence with the evil may be distinctly perceived, and thus comprehended, the things mentioned above are to be explained in that series in which they are adduced: FIRST: *That there are innumerable things in every evil:* every evil appears before man as one simple thing; so appears hatred and revenge, so theft and fraud, so adultery and whoredom, so pride and elation of mind, besides the rest; and it is not known that there are innumerable things in every evil: there are more than there are fibres and vessels in man's body; for an evil man is a hell in the least form; and hell consists of myriads of myriads; and every one there is in form as a man, although monstrous; and all the

fibres and all the vessels in him are inverted: the spirit itself is an evil, appearing to itself as a one; but as many innumerable things as there are in it, so many are the concupiscences of that evil; for every man is his good or his evil, from the head to the sole of the foot: since therefore an evil one is such, it is manifest that he is one evil compounded of various innumerable ones, which distinctly are evils, and are called concupiscences of evil. From this it follows, that all these things, in the order in which they are, must be repaired and converted by the Lord, that man may be reformed, and that this cannot be done except by the Divine Providence of the Lord successively from man's first age even to his last. Every concupiscence of evil in hell, when it is represented, appears like a noxious animal; as, either like a dragon, or like a basilisk, or like a viper, or like an owl, or like a howlet, and so on: in like manner do the concupiscences of evil appear with an evil man, when he is viewed by the angels: all these forms of concupiscences must be converted one by one: the man himself, who as to his spirit appears as a man-monster or as a devil, must be converted, that he may be like a beautiful angel; and every concupiscence of evil must be converted, that it may appear like a lamb, or a sheep, or like a dove and a turtle-dove; just as the affections of good of the angels in heaven appear, when they are represented; and to convert a dragon into a lamb, a basilisk into a sheep, and an owl into a dove, cannot be done except gradually, by eradicating evil from their seed, and implanting good seed in its place. But this cannot be done otherwise than comparatively as is done with the grafting of trees, the roots of which, with some of the trunk, remain; but still the ingrafted branch turns the sap extracted through the old root into sap making good fruits: the branch to be ingrafted cannot be taken from elsewhere than from the Lord, who is the tree of life; which is also according to the words of the Lord, JOHN xv. 1 to 7. **SECONDLY:** *That the evil of himself continually leads himself*

deeper into his evils : it is said, of himself, because all evil is from man ; for he turns good, which is from the Lord, into evil, as was said above. The cause itself that the evil leads himself deeper into evil is, that he brings himself into infernal societies more and more interiorly, and also deeper and deeper, as he wills and does evil ; hence also the delight of evil increases, and this so takes possession of his thoughts, that at length he feels nothing sweeter ; and he who has brought himself more interiorly and deeper into infernal societies, becomes as if bound around with bonds ; but as long as he lives in the world, he does not feel the bonds ; they are as of soft wool, or of delicate threads of silk, which he loves, because they titillate ; but after death, those bonds from soft become hard, and from titillating, galling. That the delight of evil receives increase, is known from thefts, robberies, plunderings, revenges, domineerings, gains, and other things : who does not feel elevations of delight in them according to the success and according to unrestrained exercise ? it is known, that a thief feels such delight in thefts, that he cannot desist ; and, what is wonderful, that he loves one stolen coin more than ten coins presented as a gift : the like would also be with adulteries, unless it was provided that that evil should decrease in potency according to the abuse : but still the delight of thinking and speaking of them remains with many, and if no more, still the lust of touching. But it is not known that this is from hence, viz., that he brings himself into infernal societies more and more interiorly, also deeper and deeper, as he commits evils from will and at the same time thought : if they are only in thought, and not in the will, he is not yet with evil in an infernal society ; but he then enters, when they are also in the will : if he then thinks also that that evil is contrary to the precepts of the decalogue, and makes them divine, he then commits it from purpose, and thereby lets himself down deeply, from which he cannot be drawn out except by actual repentance. It is to be known, that every man as to his spirit is in

the spiritual world in some society there; an evil man in an infernal society, and a good man in a heavenly society; he also appears sometimes there, when he is in deep meditation. Also, that as sound with speech spreads itself around in the air in the natural world, so affection with thought spreads itself around into societies in the spiritual world: there is also a correspondence; for affection corresponds to sound, and thought to speech. *THIRDLY: That the Divine Providence with the evil is the continual permission of evil, to the end that there may be a continual withdrawment.* That the Divine Providence with evil men is continual permission, is because nothing else can go forth from their life but evil; for man, whether he is in good or in evil, cannot be in both at the same time, nor by turns, unless he is lukewarm; and evil of life is not introduced into the will and through it into thought by the Lord, but is introduced by man; and this is called permission. Now because all things which an evil man wills and thinks are of permission, it is asked, What then is the Divine Providence therein, which is said to be in things the most particular with every man, as well evil as good? but it consists in this, that it continually permits for the end, and that it permits such things as are of the end, and not others; and that it continually surveys, separates, and purifies the evils which proceed from permission, and those not agreeing it sends away and discharges through unknown ways: these things are especially done in man's interior will, and from this in his interior thought: the Divine Providence is also continual in this, that it takes care lest the things to be sent away and discharged should be received again by the will; since all things which are received by the will, are appropriated to man; but those which are received by the thought, and not by the will, are separated and sent off. This is the continual Providence of the Lord with the evil, which, as was said, is a continual permission, for the end that there may be a perpetual withdrawment. Concerning these things man scarcely

knows anything, because he does not perceive: the primary cause that he does not perceive is, because they are evils of the concupiscences of his life's love, and these evils are not felt as evils, but as delights, to which no one attends: who attends to the delights of his love? in them his thought swims, like a boat which is carried in the current of a river; and it is perceived as an atmosphere smelling fragrantly, which is drawn in with a full breath: he can only feel something of them in his external thought, but still he neither attends to them there, unless he knows full well that they are evils. But more will be said concerning these things in what now follows. **FOURTHLY:** *That the withdrawment from evil is done by the Lord in a thousand ways, even the most secret:* only a few of them have been disclosed to me, and none but the most common; which are, that the delights of the concupiscences, concerning which man knows nothing, are emitted in heaps and bundles into the interior thoughts, which are of the spirit of man, and thence into his exterior thoughts, in which they appear under some sense of pleasure, either pleasant or eager, and are mixed there with his natural and sensual delights: the means of separation and purification are there, and also the ways of withdrawment and discharge: the means are especially the delights of meditation, thought and reflection for the sake of certain ends, which are uses; and the ends which are uses are just as many as are the particulars and singulars of any one's business or function, and as are the delights of reflection for the sake of the ends that he may appear as a civil and moral, and also as a spiritual man; besides the undelightful things which sometimes come in: these delights, because they are of his love in the external man, are means of the separation, purification, excretion and withdrawment of the delights of the concupiscences of evil in the internal man. Let there be as an example an unjust judge, who regards gains or friendships as ends, or as the uses of his function: interiorly he is continually in them, but exter-

only that he may act as one skilled in the law and just : he is continually in the delight of meditation, thought, reflection and intention, that he may bend, turn, accommodate and adapt the right, so that it may appear conformable to the laws, and analogous to justice ; nor does he know that his internal delight consists of clandestine craftinesses, frauds, deceits, thefts, and many other things ; and that that delight, composed of so many delights of the concupiscences of evil, rules in all and each of the things of external thought, in which the delights of the appearance that he is just and sincere, are : into these external delights the internal delights are let down, and are mixed like food in the stomach, and are there separated, purified and drawn off ; but still, no other delights of the concupiscences of evil, but what are the more grievous : for with an evil man there is not given any other separation, purification and withdrawment, except of the more grievous evils from the less grievous ones ; but with a good man there is given the separation, purification and withdrawment of evils, not only the more grievous, but also the less grievous ; and this is done by the delights of the affections of good and truth, and of justice and sincerity, into which he comes, as far as he regards evils as sins, and therefore shuns and loathes them ; and still more, if he fights against them : these are the means by which the Lord purifies all that are saved ; he also purifies the same by external means, which are of fame and honor, and sometimes of gain ; but still in these are inserted by the Lord the delights of the affections of good and truth, by which they are directed and fitted, so that they may become the delights of the love of the neighbor. If any one saw the delights of the concupiscences of evil at the same time in any form, or distinctly perceived them by any sense, he would see and perceive them in such number that they could not be defined ; for the whole hell is nothing but the form of all the concupiscences of evil, and no concupiscence of evil there is altogether like to or the same as another, nor can

one be given altogether like to or the same as another to eternity; and concerning these innumerable ones man scarcely knows anything, still less how they are connected; and yet it is continually permitted by the Lord, through His Divine Providence, that they should go forth, to the end that they may be withdrawn; which is done in all order and series: an evil man is a hell in the least form, as a good man is a heaven in the least form. That the withdrawal from evils is done by the Lord in a thousand ways, even the most secret, cannot better be seen, and thus concluded, than from the secret operations of the soul in the body: those concerning which man knows, are these; that he looks at the food which he is about to eat, perceives it by the smell, has an appetite for it, tastes it, masticates it with the teeth, turns it back by the tongue into the œsophagus, and so into the stomach; but yet the secret operations of the soul, concerning which he knows nothing, because he is not sensible of them, are these; that the stomach rolls round the received food, opens and separates it by solvents, that is, digests it, and presents suitable parts to the little ducts opening there and to the passages, which imbibe them; and that it sends off some into the blood, some into the lymphatic vessels, some into the lacteal vessels of the mesentery, and lets down some into the intestines; then that the chyle, drawn up from its cistern in the mesentery through the thoracic duct, is brought into the vena cava, and so into the heart, and from the heart into the lungs, and from these through the left ventricle of the heart into the aorta, and from this through the branches into the viscera of the whole body, and also into the kidneys, in each of which there is made a separation and purification of the blood, and a withdrawal of things heterogeneous: to say nothing as to how the heart sends up its blood, purified in the lungs, into the brain; which is done by the arteries, that are called the carotids; and how the brain sends back the vivified blood into the vena cava, mentioned just above, where the thoracic duct brings

in the chyle, and so again into the heart. These, besides innumerable other things, are the secret operations of the soul in the body: of them man feels nothing, and he who is not skilled in the science of anatomy, knows nothing; and yet the like things are done in the interiors of the mind of man; for nothing can be done in the body, unless thence; for the mind of man is his spirit, and his spirit is equally a man, with the only difference, that the things which are done in the body are done naturally, and the things which are done in the mind are done spiritually: there is in every way a similarity. From these things it is manifest that the Divine Providence operates in a thousand ways, even the most secret, with every man; and that it is continual in the end of purifying him, because it is in the end of saving him; and that nothing more is incumbent upon man, but to remove evils in the external man: the rest the Lord provides, if he is implored.

297. III. *That the evil cannot at all be withdrawn from their evils by the Lord, and be led in goods, as long as they believe that their own intelligence is all, and that the Divine Providence is nothing.* It appears as if man could withdraw himself from evil, provided he thought that this or that was contrary to the general good, contrary to usefulness, and contrary to the law of the nation and of nations: this the evil can do as well as the good, provided he is such from birth or by exercise that inwardly in himself he can distinctly think analytically and rationally; but, however, he cannot still withdraw himself from evil: the reason is, because the faculty of understanding and perceiving things abstractly also is given by the Lord to every one, as well evil as good; as is shown above throughout: but still man cannot from it draw himself away from evil; for evil is of the will, and the understanding does not flow into the will, except only with light, and illustrates and teaches; and if the heat of the will, that is, the life's love of man, is fervid from the concupiscence of evil, it is then cold as to the affection

of good ; wherefore it does not receive, but either rejects or extinguishes it, or by some invented falsity turns it into evil : this takes place as with the light of winter, which is equally as clear as is the light of summer ; which, flowing into the cold trees, does in like manner : but these things may be more fully seen in this order. 1. That one's own intelligence, when the will is in evil, sees nothing but falsity, and that it neither wishes nor can see anything else. 2. That if one's own intelligence then sees truth, it turns itself away, or falsifies it. 3. That the Divine Providence continually makes man see truth, and that it also gives the affection of perceiving it, and also of receiving it. 4. That man is thereby withdrawn from evil, not by himself, but by the Lord.

298. But that these may appear before the rational man, whether he is evil or good, thus whether he is in wintry light or in summer light, for colors appear alike in both, they are to be explained in their order. FIRST: *That one's own intelligence, when the will is in evil, sees nothing but falsity ; and that it neither wishes nor can see anything else* : this is often shown in the spiritual world : Every man, when he becomes a spirit, which takes place after death, for he then puts off the material body, and puts on a spiritual one, is let alternately into the two states of his life, the external and the internal : while he is in the external state, he speaks and also acts rationally and wisely, altogether like a rational and wise man in the world, and can also teach others many things which are of moral and civil life ; and if he has been a preacher, he can also teach the things which are of spiritual life ; but when he is let from this external state into his internal one, and the external one is lulled to sleep and the internal one is waked up, then, if he is evil, the scene is changed ; from rational he becomes sensual, and from wise, insane ; for he then thinks from the evil of his will and from its delight, thus from his own intelligence, and sees nothing but falsity, and does nothing but evil, believing that malice is

wisdom, and that craftiness is prudence ; and from his own intelligence he believes himself a divinity, and with his whole mind draws in wicked arts : such insanities I have many times seen ; and also that they were let into these alternate states twice or thrice within an hour's time, and then it was given them to see their insanities, and also to acknowledge them ; but still they did not wish to remain in the rational and moral state, but turned themselves round of their own accord into their sensual and insane internal state ; for they loved this above the other, because the delight of their life's love was in it. Who can believe that the evil man is such within his face, and that he undergoes such a transformation, when he comes within it ? From this experiment alone it may be evident what one's own intelligence is, when he thinks and acts from the evil of his will. It happens otherwise with the good : they, when they are let from the external state into the internal, become still wiser and more moral. **SECONDLY:** *That if one's own intelligence then sees the truth, it either turns itself away, or falsifies it.* Man has a voluntary proprium, and he has an intellectual proprium : the voluntary proprium is evil, and the intellectual proprium is the falsity thence : the latter is understood by the will of man, and the former by the will of the flesh, John i. 13. The voluntary proprium is in its essence the love of self, and the intellectual proprium is the pride from that love : these two are like two consorts, and their marriage is called the marriage of evil and falsity : into this marriage every evil spirit is let, before he is let into hell ; and when he is in it, he does not then know what good is, for he calls his evil good, for he feels it as delightful ; and he then also turns himself away from the truth, nor wishes to see it, because he sees the falsity agreeing with his evil, as the eye sees what is beautiful, and he hears it, as the ear hears what is harmonious. **THIRDLY:** *That the Divine Providence continually causes man to see truth, and that it also gives the affection of perceiving it and of*

receiving it. This is done, because the Divine Providence acts from the interior, and through it flows into the exteriors, or from the spiritual into those things which are in the natural man, and by the light of heaven illuminates the understanding, and by the heat of heaven vivifies the will: the light of heaven in its essence is divine wisdom, and the heat of heaven in its essence is divine love; and from the divine wisdom nothing else can flow in but truth, and from the divine love nothing else can flow in but good; and from the latter the Lord gives in the understanding the affection of seeing truth, and also of perceiving and receiving it: thus man becomes man, not only as to the external face, but also as to the internal. Who does not wish to seem as a rational and spiritual man? and who does not know that he wishes to seem so that it may be believed by others that he is a true man? if therefore he is only rational and spiritual in the external form, and not at the same time in the internal, is he a man? is he anything else than as an actor upon the stage, or as an ape which has a face almost human? can he not hence know, that he only is a man, who is interiorly such as he wishes to seem to others? he who acknowledges the one, will acknowledge the other. One's own intelligence can only induce the human form upon the externals; but the Divine Providence induces that form upon the internals, and through the internals upon the externals; and, when it is induced, man does not appear as a man, but is a man. **FOURTHLY:** *That man is thereby withdrawn from evil, not by himself, but by the Lord.* That when the Divine Providence gives to see truth, and at the same time the affection of it, man can be withdrawn from evil, is because truth points out and dictates; and when the will does it, it conjoins itself with it, and turns truth into good in itself; for it becomes of its love; and that which is of the love, is good: all reformation is made by truth, and not without it; for without truth the will is continually in its evil; and if it consults the understanding, it is not instructed, but evil is con-

firmed by falsities. As regards intelligence, it appears as his and his own, as well with the good man as with the evil man; and also the good is equally held to act from intelligence as his own, just as the evil is; but he who believes in the Divine Providence is withdrawn from evil; but he who does not believe, is not withdrawn; and he believes who acknowledges evil to be sin, and wishes to be withdrawn from it; and he does not believe, who does not acknowledge and wish it: the difference between these two intelligences is as between that which is believed to be in itself, and that which is believed not to be in itself, but still as in itself; and it is also as between an external without such a similar internal, and an external with a similar internal; thus as between the speech and gestures of mimics and conjurers, who act the characters of kings, princes and generals, and the kings, princes and generals themselves: the latter are interiorly and at the same time exteriorly such; but the former only exteriorly; and when this is put off, they are called comedians, actors and players.

299. IV. *That the Lord governs hell by opposites, and that the evil who are in the world he governs in hell as to interiors and not as to exteriors.* He who does not know what heaven is and what hell, cannot at all know what the mind of man is; the mind of man is his spirit which lives after death: the reason is, because the mind or spirit of man is in all the form in which heaven is or hell; it does not differ in anything, only that the one is greatest and the other least, or that the one is an effigy and the other the type; wherefore man, as to mind or spirit, is either a heaven or a hell in the least form: he is a heaven, who is led by the Lord; and he is a hell, who is led by his proprium. Now because it has been given me to know what heaven is, and what hell is, and it is important to know what man is, as to his mind or spirit, I wish to describe both briefly.

300. All who are in heaven, are nothing but affections of good, and thence thoughts of truth; and all

who are in hell, are nothing but concupiscences of evil, and thence imaginations of falsity ; which are so arranged on both sides, that the concupiscences of evil and the imaginations of falsity in hell are altogether opposite to the affections of good and the thoughts of truth in heaven ; wherefore hell is under heaven, diametrically opposite to it, as diametrically as two men lying opposite to each other, or standing as antipodes, thus inverted, and conjoined as to the soles of the feet, and treading against each other : sometimes also hell appears in such situation or turning, in respect to heaven ; the reason is, because they who are in hell, make the concupiscences of evil the head, and the affections of good the feet ; but they who are in heaven, make the affections of good the head, and the concupiscences of evil the soles of the feet ; hence there is a mutual opposition. It is said that in heaven are the affections of good and thence the thought of truth, and that in hell are the concupiscences of evil and thence the imaginations of falsity ; and it is understood that it is the spirits and angels who are such ; for every one is his affection or his concupiscence ; an angel of heaven is his affection, and a spirit of hell is his concupiscence.

301. That the angels of heaven are affections of good and thence thoughts of truth, is because they are recipients of divine love and divine wisdom from the Lord ; and all affections of good are from the divine love, and all thoughts of truth are from the divine wisdom : but that the spirits of hell are concupiscences of evil and thence imaginations of falsity, is because they are in the love of self and in their own intelligence ; and all concupiscences of evil are from the love of self, and all imaginations of falsity are from one's own intelligence.

302. The arrangement of the affections in heaven, and of the concupiscences in hell, is wonderful, and known to the Lord alone : they are distinguished on both sides into genera and species, and so conjoined as to act as one ; and because they are distinguished into

genera and species, they are distinguished into larger and smaller societies ; and because they are conjoined so as to act as one, they are conjoined like all the things which are with man : hence heaven in its form is like a beautiful man, whose soul is the Divine Love and Divine Wisdom, thus the Lord ; and hell in its form is like a monstrous man, whose soul is the love of self and his own intelligence, thus the devil : for there is not any devil, who alone is lord there ; but the love of self is so called.

303. But that it may be the better known what heaven is and what hell is, instead of the affections of good let the delights of good be taken, and instead of the concupiscences of evil let the delights of evil be taken ; for there is not given affection and concupiscence without delights ; for these make the life of every one : these are what are so distinguished and conjoined, as was said above concerning the affections of good and concerning the concupiscences of evil : the delight of his affection fills and surrounds every angel of heaven ; and also a common delight fills and surrounds every society of heaven ; and the delight of all at the same time, or the most common, the universal heaven : in like manner the delight of his concupiscence fills and surrounds every spirit of hell ; and a common delight, every society of hell ; and the delight of all, or the most common, the whole hell. Since, as was said above, the affections of heaven and the concupiscences of hell are diametrically opposite to each other, it is manifest that the delight of heaven is such an undelight in hell, that they do not bear it ; and, on the contrary, that the delight of hell is such an undelight in heaven, that neither do they bear it : hence is antipathy, loathing and separation.

304. These delights, because they make the life of every one in particular, and of all in general, are not perceived by those who are in them, but the opposites are perceived when they approach, especially when they are turned into smells ; for every delight whatever corresponds to a smell, and can be converted into

it in the spiritual world : and then the common delight is perceived in heaven as the smell of a garden, with variety according to the fragrances there from the flowers and fruits ; and the common delight in hell is perceived as stagnant water into which different filths have been thrown, with variety according to the bad odor from the rotten and stinking things therein. But how the delight of every affection of good in heaven, and the delight of every concupiscence of evil in hell, is perceived, it has also been given to know ; but it would be tedious to explain it here.

305. I have heard very many new-comers from the world complaining that they did not know that the lot of their life would be according to the affections of their love ; saying that they had not thought concerning them in the world, still less concerning their delights, because they loved that which was delightful to them ; and that they only believed that every one had his lot according to the thoughts from intelligence ; especially according to the thoughts from piety, and also from faith : but it was answered them, that they might have known if they wished, that evil of life is ungrateful to heaven and displeasing to God, and grateful to hell and pleasing to the devil ; and on the contrary, that good of life is grateful to heaven and pleasing to God, and ungrateful to hell and displeasing to the devil ; and hence also that evil in itself stinks, and good in itself is fragrant : and since they might have known this if they would, why did they not shun evils as infernal and diabolical ? and why did they favor them for the sole reason because they were delightful ? and because they now know that the delights of evil smell so foully, they may also know that those abounding in such cannot come into heaven. After this answer they betook themselves to those who were in like delights, because there they could breathe, and not elsewhere.

306. From the idea of heaven and hell now given, it may be evident what the human mind is ; for, as was said, the mind or spirit of man is either a heaven

or a hell in the least form; namely, that the interiors of it are mere affections and thence thoughts, distinguished into genera and species, as if into larger and smaller societies, and conjoined so as to act as one; and that the Lord governs them in like manner as He governs heaven or hell. That man is either a heaven or a hell in the least form, may be seen in the work concerning HEAVEN AND HELL, published in London in the year 1758, n. 51 to 87.

307. Now to the subject proposed, that the Lord governs hell by opposites; and that the evil, who are in the world, he governs in hell as to interiors, and not as to exteriors. As concerns the FIRST: *That the Lord governs hell by opposites*: it was shown above, n. 288, 289, that the angels of heaven are not in love and wisdom, or in the affection of good and thence the thought of truth, from themselves, but from the Lord; and that good and truth flow in from heaven into hell; and that good is there turned into evil, and truth into falsity, for the reason that the interiors of their mind are in a contrary turning: now because all things of hell are opposite to all things of heaven, it follows that the Lord governs hell by opposites. SECONDLY: *That the evil, who are in the world, the Lord governs in hell*, is because man as to his spirit is in the spiritual world, and in some society there; in an infernal society, if he is evil; and in a heavenly society, if good; for the mind of man, which in itself is spiritual, cannot be elsewhere than among the spiritual, among whom also he comes after death: that it is so, has also been said and shown above. But man is not there as a spirit who is inscribed in the society, for man is continually in a state of reformation; wherefore, according to his life and its changes, he is transferred by the Lord from one society of hell into another, if he is evil; but if he suffers himself to be reformed, he is led out of hell, and is led away into heaven, and is also transferred there from one society to another, and this until death; after which he is no longer carried from society to society there; because

he is then no longer in a state of reformation, but remains in that in which he is according to life: wherefore, when man dies, he is inscribed in his place. **THIRDLY:** *That the Lord so governs the evil in the world as to interiors, but otherwise as to exteriors:* the interiors of the mind of man the Lord governs as has now been said, but the exteriors in the world of spirits, which is the middle between heaven and hell: the reason is, because man for the most part is other in externals than he is in internals; for in externals he can counterfeit an angel of light, and yet in internals be a spirit of darkness; wherefore his external is governed in one way, and his internal in another; his external is governed in the world of spirits, but his internal in heaven or in hell, as long as he is in the world; wherefore also when he dies, he first comes into the world of spirits, and then into his external; and this is put off there; being rid of which, he is carried to his place, in which he is inscribed. What the world of spirits is, and of what quality it is, may be seen in the work concerning **HEAVEN AND HELL**, published at London in the year 1758, n. 421 to 535.

THAT THE DIVINE PROVIDENCE DOES NOT APPROPRIATE EVIL TO ANY ONE NOR GOOD TO ANY ONE, BUT THAT HIS OWN PRUDENCE APPROPRIATES BOTH.

308. It is believed by almost every one, that man thinks and wills from himself, and thence speaks and acts from himself: who can believe anything else, while he believes from himself; when the appearance that it is so, is so strong, that it differs in nothing from actually thinking, willing, speaking and acting from himself, which yet cannot be given. In the **ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND DIVINE WISDOM**, it was demonstrated that there is one only life, and that men are recipients of life: also that the will of man is the receptacle of love, and the understanding of man is the receptacle of wisdom, which two are

that only life. It was also demonstrated, that it is from creation, and thence from the Divine Providence continually, that that life should appear in man in such likeness as if it were his, just as if his own; but that this is an appearance, for the end that man may be a receptacle. It was also demonstrated above, n. 288 to 294, that no man thinks from himself, but from others; and that neither do others from themselves, but all from God; thus as well the evil as the good: also that this is known in the christian world, especially with those who not only say, but also believe, that all good and truth is from the Lord; and also that all wisdom, thus faith and charity, are; and also that all evil and falsity is from the devil, or from hell. From all these things no other conclusion can follow, than that all which man thinks and wills, flows in; and because all speech flows from thought, as an effect from its cause, and in like manner all action from will, that all that also flows in, which man speaks and acts, although derivatively or mediately: that all which man sees, hears, smells, tastes and feels, flows in, cannot be denied; why not what man thinks and wills? can there be any other difference, than that such things as are in the natural world flow into the organs of the external senses or of the body, and that such things as are in the spiritual world flow into the organic substances of the internal senses or of the mind? and therefore that as the organs of the external senses or of the body are the receptacles of natural objects, so the organic substances of the internal senses or of the mind are the receptacles of spiritual objects. Since such is the state of man, what then is his proprium? for his proprium is not that it is such or such a receptacle, because this proprium is nothing else than his quality as to reception, but is not a proprium of life; for by proprium nothing else is understood by any one, than that he lives from himself, and thence thinks and wills from himself: but that this proprium is not with man, yea, that it can-

not be given with any one, follows from the things said above.

309. But I will relate what I have heard from some in the spiritual world ; they were of those who believed that one's own prudence is all, and that the Divine Providence is nothing : I said that man has not any proprium, unless you choose to call it his proprium, that he is such and such a subject, or such and such an organ, or such and such a form ; but this is not the proprium which is understood, for it is only quality ; but that no man has any proprium, as proprium is commonly understood : they who ascribed all things to their own prudence, who also may be called proprietaries in their image, grew so angry, that a flame appeared from their nostrils ; saying, You speak things paradoxical and insane : would not man thus be nothing and empty ? or be an idea and a fantasy ? or a sculpture or statue ? but I could answer no otherwise, than that it was paradoxical and insane to believe that man is life from himself, and that wisdom and prudence do not flow in from God, but that they are in man, thus also good which is of charity and truth which is of faith : to attribute these to one's self, is called insane by every wise man, and hence also it is paradoxical : and moreover they are like those who inhabit the house and possession of another, and when they are in them, persuade themselves that they are theirs ; or like stewards and managers, who believe that all their master's things are theirs : and like the administrative servants, to whom their lord gave the talents and pounds for trading ; who would not render an account, but retained them as theirs, and thus acted as thieves : concerning the former and the latter it may be said, that they are insane ; yea, that they are of naught and empty ; also that they are idealists ; because good, which is the Being itself of life, they have not with themselves from the Lord, thus neither truth ; wherefore such are also called dead, and also of naught and empty, Is. xl. 17, 23 ; and elsewhere, the formers of an image, also sculptures and statues.

But more will be said concerning these things in what follows, which will be examined in this order. 1. What one's own prudence is, and what prudence not one's own is. 2. That man from his own prudence persuades himself and confirms with himself, that all good and truth is from himself and in himself, in like manner all evil and falsity. 3. That everything persuaded and confirmed remains as his own with man. 4. That if man believed, as is the truth, that all good and truth is from the Lord, and all evil and falsity from hell, he would not appropriate good to himself, and make it meritorious; neither would he appropriate evil to himself, and make himself guilty of it.

310. I. *What one's own prudence is, and what prudence not one's own is.* Those are in their own prudence, who confirm appearances with themselves, and make them truths; especially the appearance, that one's own prudence is all, and the Divine Providence nothing, unless a certain universal, which yet cannot be given without particulars from which it is, as was shown above: they are also in fallacies, for every appearance confirmed as truth becomes a fallacy; and as far as they confirm themselves from fallacies, so far they become naturalists, and so far believe nothing else but what they can at the same time perceive by some sense of the body, especially the sense of sight, because this chiefly acts as one with thought: these finally become sensual; and if they confirm themselves in favor of nature against God, they close the interiors of their mind, and interpose as it were a veil, and afterwards think under the veil, nor anything which is above it: these sensual ones were called by the ancients serpents of the tree of science: concerning these it is said in the spiritual world, that, as they confirm themselves, so they close up the interiors of their mind, as far at length as the nose; for the nose signifies the perception of truth, and that [state] none. What they are, shall now be said: they are shrewd and crafty above

others, and ingenious reasoners, and call shrewdness and craftiness intelligence and wisdom, nor do they know otherwise: those who are not such, they regard as simple and stupid; especially the worshipers of God, and confessors of the Divine Providence: as to the interior principles of their mind, concerning which they know little, they are like those who are called Machiavelists, who make murders, adulteries, thefts and false testimonies, in themselves considered, of no account; and if they reason against them, it is only from prudence, lest they should appear such. Concerning the life of man in the world they think no otherwise, than that it is like the life of a beast; and concerning the life of man after death, that it is like a vital vapor, which, rising, from the carcass or sepulchre, relapses, and so dies: from this insanity is the idea that spirits and angels are airs, and with those on whom it is enjoined to believe in eternal life, that the souls of men are the same, and thus that they do not see, hear and speak, and therefore that they are blind, deaf and dumb; and that they only think in a particle of their air: they say, How can the soul be anything else? did not the external senses die together with the body? and that they cannot take them again before the soul is reunited with the body; and because they were not able to comprehend the state of the soul after death otherwise than sensually and not spiritually, they have established this state, otherwise the belief concerning eternal life would have perished. Especially they confirm with themselves the love of self, calling it the fire of life, and the incitement to the various uses in the kingdom: and because they are such, they are also the idols of themselves; and their thoughts, because they are fallacies and from fallacies, are images of falsity: and because they favor the delights of the concupiscences, they are satans and devils: those are called satans, who confirm with themselves the concupiscences of evil, and devils, who live them. What the most crafty sensual men are, it has also been given to know: their hell is

down deep behind, and they wish to be unseen; wherefore they appear flying about there like spectres, which are their fantasies, and they are called genii: some were once sent out from that hell, that I might know what they were: they immediately applied themselves to my neck under the occiput, and thence entered into my affections; not wishing to enter into my thoughts, which they dextrously shunned, and varied my affections, one after another, with the mind [*animus*] to bend them into the opposite ones, which are the concupiscences of evil; and because they did not at all touch my thoughts, they would have bent and inverted them, without my knowing, unless the Lord had averted it. Those become such, who in the world do not believe that anything of Divine Providence is given, and explore nothing else with others but their cupidities and desires, and thus lead them until they rule over them; and because they do this so clandestinely and craftily that the other does not know it, and they become like themselves after death, therefore immediately when they come into the spiritual world, they are cast down into that hell: seen in the light of heaven, they appear without a nose; and what is wonderful, although they are so crafty, still they are sensual above the rest. Since the ancients called a sensual man a serpent, and such a man is shrewd, crafty and an ingenious reasoner above others, therefore it is said, *That the serpent became crafty above every beast of the field*, Gen. iii. 1: and the Lord says, *Be ye prudent as serpents, and simple as doves*, Matt. x. 16; and the dragon too, which is also called the old serpent, the devil and satan, is described, *that he had seven heads, and ten horns, and upon the heads seven diadems*, Apoc. xii. 3, 9: by the seven heads is signified craftiness, and by the ten horns is signified the power of persuading by fallacies, and by the seven diadems are signified the holy things of the Word and of the church profaned.

311. From the description of one's own prudence,

and of those who are in it, it may be seen what prudence not one's own is, and what they are who are in it; namely, that prudence not one's own is the prudence with those who do not confirm with themselves, that intelligence and wisdom are from man; saying, How can one be wise from himself? and how can one do good from himself? and when they say this, they see in themselves that it is so; for they think interiorly, and also believe that others think in like manner, especially the learned; because they do not know that any one can think only exteriorly. They are not in fallacies by any confirmations of appearances; wherefore they know and perceive that murders, adulteries, thefts and false testimonies are sins, and therefore shun them: also that malice is not wisdom, and that craftiness is not intelligence: when they hear ingenious reasonings from fallacies, they wonder, and laugh in themselves; the reason is, because with them there is not a veil between the interiors and exteriors, or between the spiritual and natural things of the mind, as there is with the sensual; wherefore they receive influx from heaven, from which they interiorly see such things. They speak more simply and sincerely than others, and place wisdom in life, and not in discourse: they are comparatively like lambs and sheep, when those who are in their own prudence are like wolves and foxes; and they are like those who dwell in a house, and see heaven through the windows; but they who are in their own prudence, are like those who dwell in the foundation of a house, and only see through their windows the things that are under the earth; and they are like those who stand on a mountain, and see those who are in their own prudence as wandering in the valleys and in the forests. From these things it may be evident that prudence not one's own is prudence from the Lord, in like appearance as one's own prudence in externals, but in an altogether different one in internals; in internals prudence not one's own appears in the spiritual world as a man; but

one's own prudence, as an image appearing vital from this alone, that they who are in it still have rationality and liberty, or the faculty of understanding and willing, and thence of speaking and acting; and that by these faculties they can counterfeit that they also are men: that they are such images, is because evils and falsities are not alive, but only goods and truths; and because they know this from their rationality, for if they did not know they would not counterfeit them, they possess the human vital in their images. Who cannot know that man is such as he is interiorly? consequently that he is a man, who interiorly is such as he wishes to seem exteriorly; and that he is an image, who is only exteriorly a man, and not interiorly: think as you speak for God, for religion, and for justice and sincerity, and you will be a man; and then the Divine Providence will be your prudence, and you will see among others that one's own prudence is insanity.

312. II. *That man from his own prudence persuades himself, and confirms with himself, that all good and truth is from himself and in himself, in like manner all evil and falsity.* Let there be made an argumentation by analogy between natural good and truth and spiritual good and truth: it is asked, What is truth and good in the sight of the eye? is not that true therein which is called beautiful, and good therein which is called delightful? for delight is felt from beautiful sights: what is truth and good in the hearing? is not that true therein which is called harmonious? and is not that good therein which is called pleasant? for pleasure is felt from hearing harmonies: in like manner in the other senses: hence it is manifest, what natural truth and good are: let it be weighed now, what spiritual good and truth are: is spiritual truth anything else but the beauty and harmony of spiritual things and objects? and is spiritual good anything else but the delight and pleasantness from perceiving their beauty and harmony? Let us now see, whether any other thing can be said concerning the

one than concerning the other, or concerning the spiritual than concerning the natural: concerning the natural it is said, that the beautiful and delightful in the eye flow in from objects, and that the harmonious and pleasant in the ear flow in from instruments: what else is there in the organic substances of the mind? concerning the latter it is said that the former are in them, and concerning the former that they flow in; but if it is asked why it is said that they flow in, no other answer can be given, than that there is an appearance of distance; but why is it said that they are in? no other answer can be given than that there is not an appearance of distance; consequently that the appearance of distance is what causes that it is believed otherwise concerning the things which man thinks and perceives, than concerning those which he sees and hears: but this fails, when it is known that the spiritual is not in distance as the natural is: think concerning the sun and moon, or concerning Rome and Constantinople; are they not without distance in the thought, provided that thought is not conjoined with experience acquired by the sight or the hearing? why therefore do you persuade yourself, that because distance does not appear in the thought, good and truth, as also evil and falsity, are in it, and do not flow in? I will add this experience, which is common in the spiritual world: one spirit can infuse his thoughts and affections into another spirit, and the latter does not know otherwise than that it is of his own thought and affection: this is there called thinking from another and thinking in another: this I have seen a thousand times, and have also done it a hundred; and yet the appearance of distance was striking: but as soon as they knew that it was another who brought in those thoughts and affections, they were indignant, and turned themselves away; acknowledging however that the distance does not appear in the internal sight, or the thought, unless it is detected as in the external sight, or the eye; and that hence it is believed that it flows in. To this I will add my daily experience:

evil spirits have very often injected evils and falsities into my thought, which appeared with me as if they were in me and from me, or that I myself thought them; but because I knew that they were evils and falsities, I sought who injected them; and they were detected and driven off, and were at a remarkable distance from me. From these things it may be evident, that all evil with its falsity flows in from hell, and all good with its truth flows in from the Lord; and that both appear as in man.

313. What they are who are in their own prudence, and what they are who are in prudence not their own, and hence are in the Divine Providence, is described in the Word by Adam and his wife Eve in the garden of Eden, where were the two trees, the one of life and the other of the knowledge of good and evil; and by their eating of the latter tree: that by Adam and his wife Eve in the internal or spiritual sense is understood and described the most ancient church of the Lord on this earth, noble and heavenly above those that followed, may be seen above, n. 241: by the other things these following are signified; by the garden of Eden is signified the wisdom of the men of that church; by the tree of life, the Lord as to the Divine Providence, and by the tree of knowledge, man as to his own prudence; by the serpent, the sensual and proprium of man, which in itself is the love of self and the pride of his own intelligence, thus the devil and satan; by eating of the tree of knowledge, the appropriation of good and truth, that they are not from the Lord and hence not the Lord's, but that they are from man and hence man's; and because good and truth are the Divine itself with man, for by good is understood the all of love, and by truth the all of wisdom, therefore if man claims them to himself as his, he cannot believe otherwise than that he is as God; wherefore the serpent said, *On the day in which ye shall eat of it, your eyes shall be opened, and ye shall be as God, knowing good and evil*, Gen. iii. 5: thus also do they who are in the love of self, and

thence in the pride of their own intelligence in hell : by the condemnation of the serpent is signified the condemnation of one's own love and one's own intelligence ; by the condemnation of Eve the condemnation of one's own voluntary, and by the condemnation of Adam the condemnation of one's own intellectual ; by the thorn and thistle, which the earth should produce to him, is signified mere falsity and evil ; by the expulsion from the garden is signified the deprivation of wisdom ; by the guarding of the way to the tree of life, the guardianship of the Lord lest the holy things of the Word and of the church should be violated ; by the fig-leaves with which they covered their nakedness, are signified moral truths, by which those things are veiled which are of their love and pride ; and by the coats of skins, with which they were afterwards clothed, are signified the appearances of truth, in which alone they are. This is the spiritual understanding of those things. But let him who wishes, remain in the literal sense ; only let him know, that that is so understood in heaven.

314. What those are who are infatuated from their own intelligence, may be evident from their imaginings in matters of interior judgment ; for example, concerning influx, concerning thought, and concerning life. Concerning INFLUX they think inversely, as that the sight of the eye flows into the internal sight of the mind, which is the understanding, and that the hearing of the ear flows into the internal hearing, which also is the understanding ; and they do not perceive that the understanding from the will flows into the eye and the ear, and not only makes those senses, but also uses them as its instruments in the natural world : but because this is not according to the appearance, they do not perceive it ; only if it is said, that the natural does not flow into the spiritual, but that the spiritual does into the natural, yet they then still think, What is the spiritual, but a purer natural ? also, does it not appear that if the eye sees any beautiful thing, and the ear hears anything harmonious, the mind,

which is the understanding and the will, is delighted? not knowing that the eye does not see from itself, nor the tongue taste from itself, nor the nostrils smell from themselves, nor the skin feel from itself; but that it is the mind or spirit of man which perceives these things therein by the sense, and is affected from it according to its quality; but still that the mind or spirit of man does not feel them from itself, but from the Lord; and that to think otherwise is to think from the appearance, and if they are confirmed, from fallacies. Concerning THOUGHT, they say, that it is a certain modification in the air, varied according to the objects, and amplified according to culture; thus that the ideas of the thoughts are images, appearing in the air like meteors; and that the memory is a tablet on which they are impressed; not knowing that the thoughts are in substances purely organic, equally as the sight and hearing are in theirs: let them only look at the brain, and they will find it full of such substances: injure them, and you will be delirious; and destroy them, and you will die: but what thought is, and what memory, may be seen above, n. 279, at the end. Concerning LIFE, they know no other than that it is a certain activity of nature, which makes itself felt in various ways; as the body, that it lives, and moves itself organically: if it is said that thus nature lives, they deny it, but say that nature gives to live: if it is said, Is not the life then dissipated, when the body dies? they answer that the life remains in a particle of air, which is called the soul: if it is said, What then is God? is He life itself, or not? to these things they are silent, and do not wish to tell what they think: if it is said, Do you mean that the Divine Love and Divine Wisdom are life itself? they answer, What is love, and what is wisdom? for in their fallacies they do not see what they are, nor what God is. These things are adduced that it may be seen how man from his own prudence is infatuated, for the reason that he concludes concerning all things from appearances and hence from fallacies.

316. That one's own prudence persuades and confirms that all good and truth are from man and in man, is because one's own prudence is man's intellectual proprium flowing in from the love of self, which is man's voluntary proprium; and proprium cannot do otherwise than make all things its own; for he cannot be elevated from it; all who are led by the Divine Providence of the Lord are elevated from proprium, and then see that every good and truth is from the Lord; yea, they also see that that which is from the Lord in man is perpetually the Lord's, and never man's. He who believes otherwise, is like him who has his lord's goods deposited with him, and claims them to himself or appropriates them as his, who is not a manager but a thief; and because the proprium of man is nothing but evil, therefore he also immerses them in his evil, from which they would be consumed, as pearls thrown into dung or an acid liquor.

317. III. *That every persuasion and confirmation remains as his own with man.* It is believed by many, that no truth can be seen by man, unless from confirmations; but this is a falsity: in those things which are the civil and economical matters of the kingdom or commonwealth, the useful and the good cannot be seen, unless many of the statutes and enactments therein are known; nor in matters of judicature, unless the laws are known; nor in natural things, as in physics, chemistry, anatomy, mechanics and other things, unless a man is imbued with the sciences: but in things purely rational, moral and spiritual, truths appear from their very light, provided man, from a right education, has become somewhat rational, moral and spiritual: the reason is, because every man as to his spirit, which is what thinks, is in the spiritual world, and one among those there, and therefore in spiritual light, which illustrates the interiors of his understanding and as it were dictates; for spiritual light in its essence is the divine truth of the divine wisdom of the Lord: hence it is that man can think analytically, conclude concerning the just and the

right in judgments, and see the honest in moral life, and the good in spiritual life; and also many truths, which do not fall into darkness unless from confirmed falsities: these man sees comparatively scarce otherwise than as he sees the mind [*animus*] of another from his face, and perceives his affections from the sound of his speech, without any other science than what is implanted in every one: why should not man in some degree see from influx the interiors of his life, which are spiritual and moral, when there is no animal that does not from influx know its necessities, which are natural? a bird knows how to make nests, lay eggs, hatch young ones, and knows its food; besides other wonderful things, which are called instinct.

318. But how the state of man is changed from confirmations and thence persuasions, shall now be said, but in this order. 1. That there is nothing which cannot be confirmed, and falsity more than the truth. 2. That the truth does not appear from the confirmation of falsity, but that from the confirmation of the truth falsity does appear. 3. That to be able to confirm whatever one pleases, is not intelligence, but only ingenuity, given even with the worst. 4. That there is given intellectual confirmation and not at the same time voluntary, but that all voluntary confirmation is also intellectual. 5. That voluntary and at the same time intellectual confirmation of evil causes man to believe his own prudence to be all, and the Divine Providence nothing; but not intellectual confirmation alone. 6. That everything confirmed from the will and at the same time the understanding remains to eternity, but not that which is only confirmed by the understanding. As regards the FIRST: *That there is nothing which cannot be confirmed, and that falsity can more than the truth*: what cannot be confirmed, when it is confirmed by atheists, that God is not the Creator of the universe, but that nature is the creatrix of herself; that religion is only a bond, and for the simple and the common people; that man is like a

beast, and that he dies in like manner : when it is confirmed that adulteries are allowable ; in like manner clandestine thefts, frauds, and deceitful machinations ; that craftiness is intelligence, and malice wisdom : who does not confirm his heresy ? are there not volumes full of confirmations in favor of the two reigning ones in the christian world ? make ten heresies, even abstruse, and tell an ingenious one to confirm them ; and he will confirm them all : if you then see them only from the confirmations, will you not see falsities as truths ? Since all falsity shines in the natural man from its appearances and fallacies, and not the truth, except in the spiritual man, it is manifest, that falsity can be confirmed more than the truth. That it may be known that all falsity and all evil can be confirmed so that falsity may appear as truth, and evil as good, suppose an example : let it be confirmed that light is darkness and darkness light : can it be said what light in itself is ? is it aught but something appearing in the eye according to its state ? what light has a closed eye ? have not bats and owls such eyes ? do they not see light as darkness, and darkness as light ? I have heard concerning some, that they saw in like manner ; and concerning the infernals, that although they are in darkness, still they see each other : does not a man have light in dreams at midnight ? thus is not darkness light, and light darkness ? but it may be answered, What is this ? light is light as truth is truth, and darkness is darkness as falsity is falsity. Take another example : let it be confirmed that a crow is white : can it not be said, his darkness is only a shade, which is not his real quality : are his feathers white within ? and his body in like manner ? these are the substances from which he is : because his blackness is a shade, therefore a crow grows white when he becomes old ; such are seen : what is black in itself but white ? grind up black glass, and you will see that the dust is white ; wherefore, when you call a crow black, you speak according to shade, and not according to reality : but it may be answered, What is this ? thus

all birds would be called white. Although these things are contrary to sound reason, they are adduced that it may be seen that falsity altogether opposite to the truth, and evil altogether opposite to good, can be confirmed. *SECONDLY: That the truth does not appear from the confirmation of falsity, but that from the confirmation of the truth falsity does appear:* all falsity is in darkness, and all truth is in light; and in darkness nothing appears; yea, it is not known what it is, except by feeling: it is otherwise in the light: wherefore also in the Word falsities are called darkness, and hence they who are in falsities are said to walk in darkness and in the shadow of death; and, on the contrary, truths are there called light, and hence they who are in truths are said to walk in the light, and are called sons of the light. That the truth does not appear from confirmed falsity, and that from confirmed truth falsity does appear, is manifest from many things: as, who would see any spiritual truth, unless the Word taught it? would there not be mere thick-darkness, which could not be dispelled, except by the light in which the Word is, and except with him who wishes to be illustrated? what heretic can see his falsities, unless he admits the genuine truth of the church? before, he does not see it: I have spoken with those who have confirmed themselves in faith separate from charity; and being asked whether they saw the many things in the Word concerning love and charity, concerning works and deeds, concerning keeping the commandments, and that the blessed and wise is he who does them, and the foolish he who does not, they said that when they read those things, they did not see otherwise than that they were faith, and thus they passed them by as with their eyes shut. They who have confirmed themselves in falsities, are like those who see scratches on the wall of a house, and when they are in the shade of evening, they see the roughness in fantasy as a horse or a man; which visionary image is dissipated by the light of day flowing in. Who can feel the spiritual unclean-

ness of adultery, except he who is in the spiritual cleanness of chastity? who can feel the cruelty of revenge, except he who is in good from the love of the neighbor? what adulterer and what one eager for revenge does not scoff at those who call the delights of those things infernal, and, on the other hand, the delights of conjugal love and of the love of the neighbor heavenly? and so on. *THIRDLY: That to be able to confirm whatever one pleases, is not intelligence, but only ingenuity, given even with the worst:* there are given most dexterous confirmers, who do not know any truth, and still can confirm both the truth and falsity; and some of them say, What is truth? is there any? is not that truth which I make truth? and still these are believed in the world to be intelligent; and yet they are nothing but incrusters of house-walls: no others are intelligent, but those who perceive the truth to be the truth, and confirm it by truths continually perceived: the latter and the former can be little distinguished, because it can hardly be distinguished between the light of confirmation and the light of the perception of truth; nor does it appear otherwise than that they who are in the light of confirmation, are also in the light of the perception of truth; when yet the difference is as between fatuous light and genuine light; and fatuous light in the spiritual world is such, that it is turned into darkness when genuine light flows in: such fatuous light is with many in hell, who, when they are let out into genuine light, see altogether nothing: from which it is manifest, that to be able to confirm whatever one pleases, is only ingenuity, given even with the worst. *FOURTHLY: That there is given intellectual confirmation and not at the same time voluntary, and that all voluntary confirmation is also intellectual:* let examples be for illustration: they who confirm faith separate from charity, and still live a life of charity, in general, those who confirm falsity of doctrine, and yet do not live according to it, are they who are in intellectual confirmation, and not at the same time in voluntary confirmation: but those

who confirm falsity of doctrine, and live according to it, are they who are in voluntary confirmation and in intellectual at the same time : the reason is, because the understanding does not flow into the will, but the will into the understanding. From these things it is also manifest what falsity of evil is, and what falsity not of evil is ; that falsity not of evil may be conjoined with good, but not falsity of evil : the reason is, because falsity not of evil is falsity in the understanding and not in the will, and falsity of evil is falsity in the understanding from evil in the will. FIFTHLY : *That voluntary and at the same time intellectual confirmation of evil causes man to believe his own prudence to be all, and the Divine Providence nothing ; but not intellectual confirmation alone.* There are many who confirm their own prudence with themselves from appearances in the world, but still do not deny the Divine Providence ; these have only intellectual confirmation : but they who at the same time deny the Divine Providence, have also voluntary confirmation : but this, together with persuasion, is chiefly with those who are worshipers of nature and at the same time worshipers of self. SIXTHLY : *That everything confirmed by the will and at the same time by the understanding remains to eternity, but not that which is only confirmed by the understanding :* for that which is of the understanding alone, is not in man, but is out of him ; it is only in the thought ; and nothing enters the man, and is appropriated to him, except what is received by the will ; for this becomes of his life's love : that this remains to eternity, will be said in the number now following.

319. That everything confirmed by the will and at the same time by the understanding, remains to eternity, is because every one is his love, and the love is of his will ; also because every man is his good or his evil, for all that is called good which is of the love ; in like manner evil. Since man is his love, he is also the form of his love, and may be called the organ of his life's love. It was said above, n. 279,

that the affections of love and thence the thoughts of man are changes and variations of the state and form of the organic substances of his mind; it shall now be told, what and of what quality those changes and variations are: an idea of them may be got from the heart and lungs, where there are alternate expansions and compressions, or dilations and contractions, which in the heart are called the systole and diastole, and in the lungs respirations; which are reciprocal extensions and retractions, or distensions and indrawings of its lobes: these are the changes and variations of the state of the heart and lungs: the like are given in the rest of the viscera of the body, and also very like ones in their parts, by which the blood and animal juice are received and carried forward. The like are also given in the organic forms of the mind, which are the subjects of man's affections and thoughts, as was shown above; with the difference, that the expansions and compressions, or the reciprocations, of these, are in such superior perfection comparatively, that they cannot be expressed by the words of natural language, but only by the words of spiritual language, which cannot otherwise be sounded, than that they are vorticillary ingyration and egyration, after the manner of perpetual and inflected helixes, wonderfully bundled together into forms receptive of life. But of what quality these purely organic substances and forms are with the evil, and of what quality with the good, shall now be told: with the good they are spiraled forwards, but with the evil backwards; and those which are spiraled forwards, are turned to the Lord, and receive influx from Him; but those which are spiraled backwards, are turned to hell, and receive influx thence: it is to be known, that as far as they are turned backwards, so far they are opened behind, and closed before; and, on the contrary, as far as they are turned forward, so far they are opened before, and closed behind. From these things it may be evident, what kind of form or what kind of organ an evil man is, and what kind of form or what kind of organ a

good man is ; that they are in contrary turning ; and because a turning once induced cannot be twisted back again, it is manifest that such as it is when he dies, such it remains to eternity : it is the love of man's will which makes that turning, or which converts and inverts ; for, as was said above, every man is his love : hence it is, that every one after death goes the way of his love ; he who is in good love to heaven, and he who is in evil love to hell ; nor does he rest, until he is in that society where his reigning love is ; and what is wonderful, every one knows the way ; it is as if he smelt it with his nostrils.

320. IV. *That if man believed, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, he would not appropriate good to himself, and make it meritorious, nor would he appropriate evil to himself, and make himself guilty of it.* But because these things are contrary to the belief of those who have confirmed with themselves the appearance that wisdom and prudence are from man, and do not flow in according to the state of the organization of their mind, concerning which just above, n. 319, therefore they are to be demonstrated ; which, that it may be done distinctly, shall be in this order. 1. That he who confirms with himself the appearance that wisdom and prudence are from man, and hence in him as his, cannot see anything else but that he otherwise would not be man, but either a beast, or a sculpture ; when yet it is the contrary. 2. That to believe and think, as is the truth, that all good and truth is from the Lord, and all evil and falsity from hell, appears as if impossible, when yet it is truly human and thence angelic. 3. That to believe and think so is impossible to those who do not acknowledge the Divine of the Lord, and who do not acknowledge evils to be sins ; but that it is possible to those who acknowledge these two things. 4. That they who are in these two acknowledgments only reflect upon the evils with themselves, and reject them from themselves to hell, whence they are, as far as they shun and loathe them

as sins. 5. That thus the Divine Providence does not appropriate evil to any one, nor good to any one, but that his own prudence appropriates both.

321. But these shall be explained in the order proposed. FIRST: *That he who confirms with himself the appearance that wisdom and prudence are from man and in man as his, cannot see anything else but that he otherwise would not be man, but either a beast, or a sculpture; when yet it is the contrary.* It is from a law of the Divine Providence, that man should think as from himself, and that he should act prudently as from himself, but that he should still acknowledge that it is from the Lord: hence it follows, that he who thinks, and acts prudently, as from himself, and at the same time acknowledges that it is from the Lord, is a man; but not he who confirms with himself, that all that he thinks and that he does is from himself; nor he too, who, because he knows that wisdom and prudence are from God, still waits for influx; for the latter becomes like a sculpture, and the former like a beast: that he who waits for influx, is like a sculpture, is manifest; for he must stand or sit motionless, with the hands hanging down, the eyes either shut or open without winking, not thinking and not being animate; what then of life has he? That he who believes that all things which he thinks and does, are from himself, is not unlike a beast, is also manifest; for he thinks only from the natural mind, which man has in common with the beasts, and not from the spiritual rational mind, which is the truly human mind; for this mind acknowledges that God alone thinks from himself, and man from God; wherefore also such an one knows no other difference between a man and a beast than that man speaks and a beast makes sounds, and believes that both die alike. Concerning those who wait for influx something shall still be said: they do not receive any, except a few who desire it from the heart; these sometimes receive a kind of answer by a living perception in thought, or by a tacit speech in it, and rarely by a manifest one;

and then it is this, that they should think and act as they wish and as they are able, and that he who acts wisely is wise, and he who acts foolishly is foolish; and they are never instructed what they should believe and what they should do; and this for this reason, lest the human rational and freedom should perish, which is, that every one should act from freedom according to reason, with all appearance as from himself. They who are instructed by influx what they should believe or what they should do, are not instructed by the Lord, nor by any angel of heaven, but by some enthusiastic, Quakerish, or Moravian spirit, and are seduced. All influx from the Lord takes place by illustration of the understanding, and by the affection of truth, and by the latter into the former. *SECONDLY: That to believe and think, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, appears as impossible; when yet it is truly human and thence angelic.* To believe and think that all good and truth is from God, appears possible, provided nothing farther is said; the reason is, because it is according to the theological belief, contrary to which it is not allowed to think: but to believe and think that all evil and falsity are from hell, appears impossible, because it would thus also be believed that man can think nothing; but still man thinks as from himself, although from hell, because the Lord gives to every one, that thought, whencesoever it is, should appear in him as his; otherwise man would not live a man, nor could be led out of hell, and be introduced into heaven, that is, be reformed; as has been shown in many places above: wherefore also the Lord gives to man to know and thence to think that he is in hell if in evil, and that he thinks from hell if from evil; and also gives to think of means how he may get out of hell, and not think from it, but come into heaven and there think from the Lord; and also gives man freedom of choice: from which things it may be seen, that man can think evil and falsity as from him-

self, and also think that this and that are evil and false ; and therefore, that it is from himself is only an appearance, without which man would not be man. The human itself, and hence the angelic, is to think from the truth ; and this is the truth, that man does not think from himself, but that it is given him to think from the Lord, in all appearance as from himself. *THIRDLY : That to believe and think so is impossible to those who do not acknowledge the Divine of the Lord, and who do not acknowledge evils to be sins ; and that it is possible to those who acknowledge these two things.* That it is impossible to those who do not acknowledge the Divine of the Lord, is because the Lord alone gives man to think and will ; and they who do not acknowledge the Divine of the Lord, being disjoined from Him, believe that they think from themselves : that it is also impossible to those who do not acknowledge evils to be sins, is because they think from hell ; and every one there supposes that he thinks from himself. But that it is possible to those who acknowledge these two things, may be evident from the things which were adduced in abundance above, n. 288 to 294. *FOURTHLY : That they who are in these two acknowledgments, only reflect upon the evils with themselves, and reject them to hell, whence they are, as far as they shun and loathe them as sins.* Who does not know, or cannot know, that evil is from hell, and that good is from heaven ? and who cannot hence know, that as far as man shuns and loathes evil, so far he shuns and loathes hell ? and who cannot thence know, that as far as one shuns and loathes evil, so far he wills and loves good, and therefore that he is so far taken out of hell by the Lord, and led to heaven ? these things every rational man can see, provided he knows that there is a hell and a heaven, and that evil is from its own origin, and good from its : now if man reflects upon the evils with himself, which is the same as exploring himself, and shuns them, he then extricates himself from hell, and casts it behind him, and inserts himself into heaven, and

there looks at the Lord in front : it is said that man does this, but he does it as of himself, yet then from the Lord. When man acknowledges this truth from a good heart and a pious faith, then it lies hid within in all that he afterwards thinks and does as from himself ; like the prolific in seed, which accompanies it within even to new seed ; and like the pleasure in the appetite for food, which one has once acknowledged to be wholesome for him : in a word, it is as a heart and soul in all that he thinks and does. FIFTHLY : *That thus the Divine Providence does not appropriate evil to any one, nor good to any one, but that his own prudence appropriates both* : this follows from all the things which have been now said : the end of the Divine Providence is good ; this therefore it intends in all operation : wherefore it does not appropriate good to any one, for thus it would become meritorious ; nor does it appropriate evil to any one, for thus it would make him guilty of the evil : yet man does both from proprium, because this is nothing but evil ; the proprium of his will is the love of self, and the proprium of his understanding is the pride of his own intelligence, and from this is his own prudence.

THAT EVERY MAN MAY BE REFORMED, AND THAT PREDESTINATION IS NOT GIVEN.

322. Sound reason dictates that all are predestined to heaven, and no one to hell ; for all are born men, and hence the image of God is in them : the image of God is in them, that they may be able to understand truth, and may be able to do good : to be able to understand truth, is from the divine wisdom, and to be able to do good is from the divine love : this power is the image of God, which remains with the sound man, and is not eradicated : hence it is that he is able to become a civil and moral man ; and he who is civil and moral, can also become spiritual ; for the civil and the moral is the receptacle of the spiritual : he is

called a civil man, who knows the laws of his kingdom where he is a citizen, and lives according to them ; and he is called a moral man, who makes these laws his morals, and his virtues, and lives them from reason. I will now tell how civil and moral life is the receptacle of spiritual life : live those laws not only as civil and moral laws, but also as divine laws, and you will be a spiritual man. There is scarcely given a nation so barbarous, which has not decreed by laws, that murder, whoredom with another's wife, theft, and false testimony, must not be committed ; and that what is another's must not be violated : these laws the civil and moral man keeps, that he may be or may appear to be a good citizen ; but if he does not at the same time make these laws divine, he is only a natural civil and moral man ; but if he also makes them divine, he becomes a spiritual civil and moral man : the difference is, that the latter is not only a good citizen of an earthly kingdom, but also a good citizen of the heavenly kingdom ; but the former is a good citizen of an earthly kingdom, but not of the heavenly kingdom : the goods which they do, distinguish them ; the goods which the natural civil and moral do, are not goods in themselves, for there is man and the world in them ; the goods which the spiritual civil and moral do, are goods in themselves, because the Lord and heaven are in them. From these things it may be evident, that every man, because he is born that he may become natural civil and moral, is also born that he may become spiritual civil and moral : it is only that he should acknowledge God, and not do evils because they are sins against God, but do goods because they are with God ; by this a spirit comes into his civil and moral things, and they live, and without it there is not any spirit in them, and hence they do not live ; wherefore the natural man, however civilly and morally he acts, is called dead, but the spiritual man, living. It is from the Divine Providence of the Lord, that every nation has some religion ; and the primary of all religion is, to acknow-

ledge that there is a God, for otherwise it is not called religion; and every nation which lives its religion, that is, which does not do evil because it is against its God, receives something spiritual in its natural. Who, when he hears a heathen say that he does not wish to do this and that evil, because it is against his God, does not say within himself, Is not this one saved? it appears as if it could not be otherwise: sound reason dictates this to him. And on the contrary, who, when he hears a christian say, This and that evil I make of no account; what means it that it is said to be against God? does not say within himself, Is this one saved? it appears as if he could not be: this also sound reason dictates: if he says, I was born a christian, I have been baptized, I know the Lord, have read the Word, have gone to the sacrament of the supper; are these anything, when the murders or revenges which he breathes after, adulteries, clandestine thefts, false testimonies, or lies, and various violences, he does not make sins? does such an one think of God or of any eternal life? does he think that there is any? does not sound reason dictate, that such an one cannot be saved? These things are said concerning the christian, because the heathen thinks concerning God from religion in his life more than the christian does. But concerning these things more will be said in what follows, in this order. 1. That the end of creation is a heaven from the human race. 2. That hence it is from the Divine Providence, that every man can be saved, and that they are saved who acknowledge a God and live well. 3. That man himself is in fault, if he is not saved. 4. That thus all are predestinated to heaven, and no one to hell.

323. I. *That the end of creation is a heaven from the human race.* That heaven does not consist of any others, but those who were born men, is shown in the work concerning HEAVEN AND HELL, published at London in 1758, and also above; and because heaven consists of no others, it follows that the end of creation is a heaven from the human race. That this was

the end of creation, has indeed been demonstrated above, n. 27 to 45; but the same will be seen still more manifestly, from these things being explained.

1. That every man was created that he might live to eternity. 2. That every man was created that he might live to eternity in a blessed state. 3. That thus every man was created that he might come into heaven. 4. That the Divine Love cannot do otherwise than will this, and that the Divine Wisdom cannot do otherwise than provide for it.

324. Since it may also be seen from these things, that the Divine Providence is no other predestination than to heaven, and that it cannot be changed into any other, it is here to be demonstrated, in the order proposed, that the end of creation is a heaven from the human race. **FIRST:** *That every man was created that he might live to eternity.* In the treatise concerning the DIVINE LOVE AND DIVINE WISDOM, parts third and fourth, it was shown, that there are three degrees of life with man, which are called the natural, the spiritual and the celestial; and that these degrees are actually with every one; and that with beasts there is only one degree of life, which is like the last degree with man, which is called the natural: from which it follows, that man, by the elevation of his life to the Lord, is in that state above the beasts, that he can understand such thing as is of the divine wisdom, and will such thing as is of the divine love, thus receive the Divine; and he who can receive the Divine, so as to see and perceive it in himself, cannot otherwise than be conjoined to the Lord, and by that conjunction live to eternity. What would the Lord be with all the creation of the universe, unless He had also created images and likenesses of Himself, to whom he could communicate His Divine? otherwise what else would it be than to cause that something should be and not be? or that something should exist and not exist? and this for nothing else, but that He might at a distance contemplate mere vicissitudes, and continual variations, as upon some stage: what Divine would there be in them, unless they were for

the sake of an end, that they might subserve the subjects which receive the Divine more nearly, and see and feel it? and because the Divine is of unexhausted glory, would he retain this with Himself alone? and could He do this? for love wishes to communicate its own to another, yea, to give from its own as much as it can; what does not the divine love, which is infinite? can it give, and take away again? would not this be to give what is about to perish? which within in itself is not anything; because when it perishes, it becomes nothing; Is is not in it; but he gives what Is, or what does not cease to be, and this is eternal. That every man may live to eternity, that which is mortal with him is taken away; his mortal is the material body, which is taken away by his death; his immortal, which is his mind, is thus made naked; and he then becomes a spirit in the human form; his mind is that spirit. That the mind of man cannot die, the sopher or ancient wise men saw; for they said, How can the mind [*animus*] or the mind [*mens*] die, since it is able to be wise? their interior idea concerning it few at this day know; but it was that which fell in from heaven into their common perception, that God is wisdom itself, of which man is a partaker; and God is immortal or eternal. Since it has been given me to speak with the angels, I will also tell something from experience: I have spoken with those who lived many ages ago, with those who were before the flood, and with some after the flood, and with those who lived at the time of the Lord, and with one of His apostles, and with many who lived in the ages afterwards; and they were all seen as men in middle age; and said that they did not know what death was, only that it was damnation. All also who lived well, when they come into heaven, come into their vigorous age in the world, and remain in it to eternity, even they who were old and decrepit in the world; and women, although they were aged and old women, return into the flower of their age and beauty. That man after death lives to eternity,

is manifest from the Word, where the life in heaven is called eternal life, as in Matt. xix. 29; xxv. 46; Mark x. 17; Luke x. 25; xviii. 30; John iii. 15, 16, 36; v. 24, 25, 39; vi. 27, 40, 68; xii. 50. And also simply life, Matt. xviii. 8, 9; John v. 40; xx. 31. The Lord also said to the disciples, "Because I live, ye shall live also," John xiv. 19: and concerning the resurrection, that God is the God of the living, and not the God of the dead; also that they cannot die any more, Luke xx. 36, 38. **SECONDLY:** *That every man was created that he might live to eternity in a blessed state*, is a consequence; for He who wishes that man should live to eternity, wishes also that he should live in a blessed state: what is eternal life without it? all love wishes the good of another; the love of parents wishes the good of the children, the love of the bridegroom and husband wishes the good of the bride and wife, and the love of friendship wishes the good of friends; what does not the divine love? and what else is good but delight? and what else is divine good but eternal blessedness? all good is called good from the delight or blessedness of itself: that indeed which is given and possessed, is called good; but unless it is also delightful, it is a barren good, which in itself is not good: from these things it is manifest, that eternal life is also eternal blessedness. This state of man is the end of creation; but the Lord is not in fault that they alone are in this state who come into heaven, but man is: that man is in fault, will be seen in what follows. **THIRDLY:** *That thus every man was created, that he might come into heaven*: this is the end of creation: but that all do not come into heaven, is because they imbibe the delights of hell opposite to the blessedness of heaven, and they who are not in the blessedness of heaven cannot enter heaven, for they do not endure it. It is denied to no one, who comes into the spiritual world, to ascend into heaven; but when he who is in the delight of hell comes thither, he palpitates at heart, is troubled in breathing, his life begins to perish, he is pained, is tortured, and

rolls himself about like a serpent brought to the fire; this is so, because opposite acts against opposite. But still, because they were born men, and are thereby in the faculty of thinking and willing, and thence in the faculty of speaking and acting, they cannot die: yet because they cannot live with any others than with those who are in like delight of life, they are sent back to them; consequently they who are in the delights of evil, to their own; and they who are in the delights of good, to their own: yea, it is given to every one to be in the delight of his evil, provided he does not infest those who are in the delight of good; but because evil cannot do otherwise than infest good, for in evil there is hatred against good, therefore, lest they should bring harm, they are removed, and cast down into their places in hell, where their delight is turned into undelight. But this does not prevent, but that man should be from creation and thence should be born such, that he can come into heaven; for every one who dies an infant, comes into heaven, is educated and instructed there, as a man in the world, and by the affection of good and truth is imbued with wisdom, and becomes an angel: in like manner might a man, who is educated and instructed in the world; for the like is in him as in an infant: concerning infants in the spiritual world, it may be seen in the work concerning HEAVEN AND HELL, published at London in 1758, n. 329 to 345. But that the like does not take place with many in the world, is because they love the first degree of their life, which is called the natural, and do not wish to recede from it and become spiritual; and the natural degree of life, viewed in itself, loves nothing but itself and the world; for it coheres to the senses of the body, which are also prominent in the world; but the spiritual degree of life, viewed in itself, loves the Lord and heaven, and also itself and the world; yet God and heaven as the superior, principal and ruling, and itself and the world as the inferior, instrumental and serving.

FOURTHLY: *That the Divine Love cannot do otherwise*

than will this, and that the Divine Wisdom cannot do otherwise than provide for it: that the divine essence is divine love and divine wisdom, is fully shown in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM: it is also demonstrated therein, n. 358 to 370, that the Lord forms two receptacles in every human embryo, one of the divine love and the other of the divine wisdom; the receptacle of divine love for the future will of man, and the receptacle of divine wisdom for his future understanding; and that thus he has endued every man with the faculty of willing good, and the faculty of understanding truth. Now because these two faculties of man are endued from birth by the Lord, and thence the Lord is in them as in his own with man, it is manifest that His divine love cannot will otherwise than that man should come into heaven, and there enjoy eternal blessedness; and also that the divine wisdom cannot do otherwise than provide for it. But because it is from His divine love that man should feel heavenly blessedness in himself as his, and this cannot be done unless man is held in all appearance that he thinks, wills, speaks and acts from himself, therefore he cannot lead man otherwise than according to the laws of His Divine Providence.

325. II. *That hence it is from the Divine Providence, that every man can be saved, and that they are saved who acknowledge God and live well.* That every man can be saved, is manifest from the things demonstrated above. Some are of opinion that the church of the Lord is only in the christian world, because there only the Lord is known, and there only is the Word: but still there are many who believe, that the church of God is general, or extended and spread through the universal habitable world; thus also with those who are ignorant of the Lord, and have not the Word; saying that this is not their fault, and that the ignorance is insuperable to them; and that it is contrary to the love and mercy of God, that any should be born for hell, when yet they are equally men. Now because christians, if not all, still many, have the belief that the church is general, which is

also called the communion, it follows that there are given most general things of the church, which enter into all religions, and make that communion: that these most general things are the acknowledgment of a God and good of life, will be seen in the following order. 1. That the acknowledgment of God makes conjunction of God with man, and of man with God; and that the denial of God makes disjunction. 2. That every one acknowledges God, and is conjoined to Him, according to the good of his life. 3. That good of life, or living well, is to shun evils because they are contrary to religion, thus contrary to God. 4. That these are the general things of all religions, by which every one can be saved.

326. But these things are to be examined and demonstrated one by one. FIRST: *That the acknowledgment of God makes conjunction of God with man, and of man with God; and that the denial of God makes disjunction.* Some may think, that those are equally able to be saved who do not acknowledge God as those who do, provided they lead a moral life; saying, What does acknowledgment operate? is it not thought only? cannot I easily acknowledge, when I know for certain that there is a God? I have heard of Him, but I have not seen Him; make me see, and I will believe: such is the discourse of many who deny God, when it is allowed them to reason freely with an acknowledger of God. But that the acknowledgment of God conjoins, and the denial of God disjoins, will be illustrated by certain things known to me in the spiritual world: when any one there thinks concerning another, and wishes to speak with him, the other is set immediately present; this is common there, and never fails; the reason is, because in the spiritual world there is no distance, as in the natural world, but there is only the appearance of distance. Another thing is, that as thought from any knowledge of another makes presence, so love from any affection for another makes conjunction, from which it happens that they come together and

converse in a friendly manner, and dwell in one house, or in one society, and meet very frequently, and perform mutual works: the contrary also takes place, as that he who does not love another, and still more he who hates another, does not see nor meet him, and they are distant according to the degree in which he does not love, or in which he hates; yea, if he is present, and then recollects the hatred, he becomes unseen. From these few things it may be evident, whence presence is, and whence conjunction, in the spiritual world; namely, that presence is from the recollection of another with the desire of seeing him, and that conjunction is from the affection which is of love. It is the like with all things that are in the human mind: there are innumerable things in it, and they are consociated and conjoined there each according to affections, or as one thing loves another. This conjunction is spiritual conjunction, which is like itself in generals and particulars: this spiritual conjunction draws its origin from the conjunction of the Lord with the spiritual world, and with the natural world, in general and in particular: from which things it is manifest that as far as any one knows the Lord, and thinks concerning Him from knowledges, so far the Lord is present; and as far as any one acknowledges Him from an affection of love, so far the Lord is conjoined to him: and on the contrary, that as far as any one does not know the Lord, so far the Lord is absent; and that as far as any one denies Him, so far he is disjoined. Conjunction causes that the Lord turns his face to Himself, and then leads him; and disjunction causes that hell turns his face to itself, and leads him: wherefore all the angels of heaven turn their faces to the Lord as a sun, and all the spirits of hell turn away their faces from the Lord. From these things it is manifest, what the acknowledgment of God operates, and what the denial of God. And they who deny God in the world, deny Him after death; and become organized according to the description above, n. 319; and the organization

induced in the world remains to eternity. **SECONDLY:** *That every one acknowledges God, and is conjoined to Him, according to the good of his life:* all can know God, who know anything from religion; they can also speak concerning God from science or memory, and some also can think concerning God from the understanding: but this, if he does not live well, makes nothing but presence; for he can nevertheless turn himself away from Him, and turn himself to hell, which is done if he lives ill. But no others can acknowledge God in heart, but they who live well: these, according to the good of their life, the Lord turns away from hell, and turns to Himself: the reason is, because these alone love God; for they love the divine things which are from Him, by doing them: the divine things which are from God, are the commandments of His law; these are God, because He is His proceeding Divine, and this is to love God; wherefore the Lord says, "He that doeth my commandments, he it is that loveth Me; but he that doeth not my commandments, doth not love Me," John xiv. 21 to 24. This is the cause that there are two tables of the decalogue; one for God, and the other for man: God operates continually that man may receive the things which are in his table; but if man does not do the things that are in his table, he does not receive with acknowledgment of the heart the things that are in God's table; and if he does not receive them, he is not conjoined: wherefore the two tables are conjoined that they may be one, and are called the tables of the covenant; and a covenant signifies conjunction. The reason why every one acknowledges God, and is conjoined to Him, according to the good of his life, is because good of life is like the good which is in the Lord, and hence which is from the Lord; wherefore when man is in good of life, conjunction takes place. It is the contrary with evil of life; this rejects God. **THIRDLY:** *That good of life, or living well, is to shun evils because they are against religion, thus against God:* that this is good of life, or living well, is fully

shown in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM, from beginning to end. To which things I shall only add these; that if you do good things in all abundance, as if you build temples, adorn and fill them with presents, if you lay out expense upon hospitals and caravansaries, if you give alms daily, relieve widows and orphans, if you diligently attend the holy things of worship, yea, if you think, speak and preach them as from the heart, and yet do not shun evils as sins against God, all these goods are not goods; they are either hypocritical or meritorious, for evil is still within in them; for the life of every one is in all and each of the things that he does: but goods become goods no otherwise, than by the removal of evil from them. From these things it is manifest, that to shun evils because they are against religion, thus against God, is to live well. FOURTHLY: *That these are the generals of all religions, by which every one can be saved.* To acknowledge God, and not to do evil because it is against God, are the two things which make religion to be religion: if one is wanting, it cannot be called religion; for to acknowledge God and to do evil, is contradictory; also to do good and not to acknowledge God; for the one is not given without the other. It is provided by the Lord, that there should be some religion almost everywhere, and that in every religion there should be these two things; and it is also provided by the Lord, that every one who acknowledges God, and does not do evil because it is against God, should have a place in heaven; for heaven in the complex resembles one man, whose life or soul is the Lord: in that heavenly man are all the things which are in the natural man, with a difference such as there is between heavenly things and natural. It is known that there are in man not only forms organized of blood-vessels and nervous fibres, which are called the viscera, but also that there are skins, membranes, tendons, cartilages, bones, nails and teeth; these are living in a less degree than are the organized forms themselves, to which

they serve as ligaments, coverings and supports : that heavenly man, which is heaven, that there may be all these things in it, cannot be composed of the men of one religion, but of men of the many religions ; hence all who make those two universals of the church of their life, have a place in that heavenly man, that is, in heaven, and enjoy happiness in their degree : but concerning these things more may be seen above, n. 254. That those two things are the primaries in all religion, may be evident from this, that it is those two which the decalogue teaches, and that was the first of the Word, and being promulgated from mount Sinai by Jehovah with a living voice, and inscribed on two stone tables by the finger of God, and then placed in the ark, it was called Jehovah, and made the holy of holies in the tabernacle, and the inmost recess in the temple at Jerusalem, and from it alone all the things which were there were holy ; besides more things from the Word concerning the decalogue in the ark, which are adduced in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM, n. 53 to 61 ; to which I will add these : it is known from the Word, that the ark, in which were the two tables on which the decalogue was inscribed, was taken by the Philistines, and placed in the fane of Dagon in Ashdod, and that Dagon fell down to the earth before it, and afterwards his head, with the palms of his hands, torn from his body, lay upon the threshold of the fane ; and that on account of the ark, the Ashdodites and Ekronites were smitten with emerods to many thousands, and that their land was laid waste by mice : also that the Philistines, by the advice of the first men of their nation, made five emerods and five mice of gold, and a new cart, and placed the ark upon this, and by it the emerods and mice of gold, and sent back the ark by two cows, which lowed in the way before the cart, to the sons of Israel, by whom the cows and cart were sacrificed ; see I Sam. v. and vi. It shall now be told what all these things signified : the Philistines signified those who are in faith separate

from charity; Dagon represented that religion; the emerods with which they were smitten, signified the natural loves, which, separate from spiritual love, are unclean; and the mice signified the devastation of the church by falsifications of truth; the new cart, upon which they sent back the ark, signified new doctrine, but natural, for a carriage in the Word signifies doctrine from spiritual truths; the cows signified good natural affections; the emerods of gold signified natural loves purified and made good; the mice of gold signified the vastation of the church taken away by good, for gold in the Word signifies good; the lowing of the cows in the way signified the difficult conversion of the concupiscences of evil of the natural man into good affections; that the cows with the cart were offered as a whole-burnt-offering, signified that the Lord was thus propitiated. These are the things that are spiritually understood by those historicals: join them together into one sense, and make the application. That by the Philistines were represented those who are in faith separate from charity, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH, n. 49 to 54. And that the ark, from the decalogue inclosed therein, was the most holy thing of the church, may be seen in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM, n. 53 to 61.

327. III. *That man himself is in fault, if he is not saved.* This truth is acknowledged by every rational man when only heard, that evil cannot flow from good, nor good from evil, because they are opposites; consequently, that from good nothing but good flows, and from evil nothing but evil: when this truth is acknowledged, this also is acknowledged, that good may be turned into evil, not by a good but by an evil recipient; for every form turns the inflowing into its own quality; see above, n. 92. Now because the Lord is good in its very essence, or good itself, it is manifest that evil cannot flow from the Lord, nor be produced from Him; but that it may be turned into evil by a recipient subject, whose form is a form of evil: such a

subject is man as to his proprium; this continually receives good from the Lord, and continually turns it into the quality of its form, which is a form of evil: hence it follows that man is in fault, if he is not saved. Evil is indeed from hell; but because he receives it thence as his, and thereby appropriates it to himself, it is therefore the same, whether it is said that evil is from man, or is said that evil is from hell. But whence the appropriation of evil is, till at length religion perishes, shall be told in this series. 1. That every religion in process of time decreases and is consummated. 2. That every religion decreases and is consummated by the inversion of the image of God with man. 3. That this exists from the continual increase of hereditary evil in generations. 4. That still it is provided by the Lord, that every one may be saved. 5. That it is also provided, that a new church should succeed in place of the former devastated one.

328. But these are to be demonstrated in series. FIRST: *That every religion in process of time decreases and is consummated.* On this Earth there have been many churches, one after another; for where the human race is given, there a church is given; for heaven, which is the end of creation, is from the human race, as has been demonstrated above; and no one can come into heaven, unless he is in the two universals of the church, which are to acknowledge a God, and to live well; as was shown just above, n. 326: hence it follows, that there have been churches on this Earth from the most ancient time, down to the present time. These churches are described in the Word, but not historically, except the Israelitish and Jewish church, before which there were yet many; and the latter are only described there by the names of nations and persons, and by a few things concerning them. The most ancient church, which was the first, is described by Adam and his wife Eve. The following church, which is to be called the ancient church, is described by Noah and his three sons,

and by the posterity from them: this was large, and extended through many kingdoms of Asia, which were the land of Canaan within and beyond the Jordan, Syria, Assyria and Chaldea, Mesopotamia, Egypt, Arabia, Tyre and Sidon: with these was the old Word, concerning which see the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, II. 101, 102, 103. That that church was in these kingdoms, is evident from various things that are related concerning them in the prophetic parts of the Word. But that church was remarkably changed by Heber, from whom arose the Hebrew church: in this was worship by sacrifices first instituted. From the Hebrew church sprang the Israelitish and Jewish church, but solemnly instituted for the sake of the Word, which was written out there. These four churches are understood by the statue seen by Nebuchadnezzar in a dream, the head of which was of pure gold, the breast and arms of silver, the belly and thighs of brass, and the legs and feet of iron and clay: Dan. ii. 32, 33. Nor is anything else understood by the golden, silver, brazen, and iron ages, mentioned by the ancient writers. That the christian church succeeded the Jewish church, is known. That all those churches in process of time decreased even to their end, which is called their consummation, may also be seen from the Word. The consummation of the most ancient church, which was done by eating of the tree of knowledge, by which is signified the pride of one's own intelligence, is described by the deluge. The consummation of the ancient church is described by various devastations of the nations, treated of in the historical as well as the prophetic Word, especially by the casting out of the nations from the land of Canaan by the children of Israel. The consummation of the Israelitish and Jewish church is understood by the destruction of the temple of Jerusalem, and by the carrying away of the Israelitish people into perpetual captivity, and of the Jewish nation into Babylonia: and at length by the second destruction

of the temple and at the same time of Jerusalem, and the dispersion of that nation : which consummation is foretold in many places in the prophets, and in Daniel ix. 24 to 27. But the successive vastation of the christian church, even to its end, is described by the Lord in Matthew xxiv. ; in Mark xiii. ; and in Luke xxi. : but the consummation itself of it, in the Apocalypse. From these things it may be evident, that in process of time the church decreases and is consummated ; so also religion. **SECONDLY :** *That every religion decreases and is consummated by the inversion of the image of God with man.* It is known that man was created into the image of God, according to the likeness of God ; Gen. i. 26 : but it shall be told what the image and what the likeness of God are : God alone is love and wisdom ; man was created that he might be a receptacle of both ; that his will might be the receptacle of the divine love, and that his understanding might be the receptacle of the divine wisdom. That these two things are with man by creation, and that they make man, and that they are also formed in the womb with every one, has been shown above : man therefore is an image of God, that he may be a recipient of the divine wisdom, and a likeness of God, that he may be a recipient of the divine love ; wherefore the receptacle which is called the understanding, is the image of God, and the receptacle which is called the will, is the likeness of God : hence, because man was created and formed that he might be a receptacle, it follows that he was created and formed that his will might receive love from God, and that his understanding might receive wisdom from God ; which man also does receive, when he acknowledges God, and lives according to His commandments ; but in a less and greater degree, as from religion he knows God, and knows the commandments ; and therefore as he knows truths ; for truths teach what God is, and how He is to be acknowledged ; also what the commandments are, and how to live according to them. The image of God

and the likeness of God are not destroyed with man, but are as destroyed; for they remain implanted in his two faculties, that are called rationality and liberty, which are much treated of above: they became as destroyed, when man made the receptacle of the divine love, which is his will, the receptacle of the love of self, and the receptacle of the divine wisdom, which is his understanding, the receptacle of his own intelligence: thereby he inverted the image and likeness of God, for he turned away those two receptacles from God, and turned them round to himself: hence it is, that they are closed above, and open below, or that they are closed before and open behind, when yet by creation they were open before and closed behind; and when they are opened and closed thus inversely, then the receptacle of love or the will receives influx from hell or from its proprium; in like manner the receptacle of wisdom or the understanding. Hence arose in the churches the worship of men in place of the worship of God, and worship from the doctrines of falsity in place of worship from the doctrines of truth; the latter from their own intelligence, and the former from the love of self. From these things it is manifest, that religion in process of time decreases and is consummated by the inversion of the image of God with man.

THIRDLY: *That this exists from the continual increase of hereditary evil in generations.* That hereditary evil is not from Adam and his wife Eve by eating of the tree of knowledge, but that it is derived and transplanted successively from parents into the offspring, and thus grows worse from continual increase in generations, has been said and shown above. When evil hence grows worse with many, then it spreads the evil from itself among more; for in all evil is the lust of seducing, burning from anger against good in some; hence the contagiousness of evil: when this invaded the dignitaries, rulers, and champions in the church, religion became perverted, and the means of cure, which are truths, became corrupted by falsifications: from these things then is the successive vastation of

good and desolation of truth in the church even to its consummation. *FOURTHLY: That still it is provided by the Lord, that every one can be saved.* It is provided by the Lord, that there should be religion everywhere, and that in every religion there should be the two essentials of salvation, which are, to acknowledge God, and not to do evil because it is against God: the rest of the things that are of the understanding and thence of the thought, which are called [matters] of faith, are provided for every one according to his life; for they are accessory to life; and if they precede, still they do not before receive life. It is also provided, that all who have lived well, and have acknowledged a God, are instructed by the angels after death; and then they who were in the two essentials of religion in the world, receive the truths of the church, such as are in the Word, and acknowledge the Lord as the God of heaven and of the church; and they receive this more easily than christians do, who have brought with them from the world the idea concerning the Human of the Lord separate from His Divine. It is also provided by the Lord, that all who die infants, wherever they were born, are saved. There is also given to every man after death ample means of amending his life, if possible: they are instructed and led of the Lord by the angels; and because they then know that they live after death, and that there is a heaven and a hell, in the beginning they receive truths; but they that have not acknowledged God, and shunned evils as sins in the world, soon after disdain the truths, and recede; and they that have acknowledged them with the mouth and not in heart, are like the foolish virgins, who had lamps and no oil, and sought oil from others, and also went away and bought, and yet were not admitted to the wedding: lamps signify the truths of faith, and oil signifies the good of charity. From these things it may be evident, that the Divine Providence is, that every one can be saved, and that man himself is in fault if he is not saved. *FIFTHLY: That it is also provided, that a*

new church should succeed in place of the former devastated one. This has been done from the most ancient times, namely, that a former church being devastated, a new one succeeded: after the most ancient church the ancient succeeded; after the ancient, the Israelitish or Jewish; after this the christian: that after this also a new church is to succeed, is foretold in the Apocalypse, which is there understood by the New Jerusalem descending out of heaven. The reason that a new church is provided by the Lord to succeed in place of the former devastated one, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 104 to 113.

329. IV. *That thus all are predestinated to heaven, and no one to hell.* That the Lord casts no one into hell, but that the spirit himself casts himself in, is shown in the work concerning HEAVEN AND HELL, published at London, 1758, n. 545 to 550: thus it happens with every evil and impious one after death; it happens in like manner with the evil and impious in the world, with the difference, that in the world he can be reformed, and embrace and imbibe the means of salvation, but not after departure out of the world. The means of salvation have reference to these two things, that evils are to be shunned because they are against the divine laws in the decalogue, and that it should be acknowledged that there is a God: this every one can do, provided he does not love evils; for the Lord flows in continually with power into the will, that he may be able to shun evils, and with power into the understanding, that he may be able to think that there is a God; but still, no one can do the one, unless at the same time the other: these two are conjoined, as the two tables of the decalogue are conjoined; one of which is for the Lord, and the other for man: the Lord from His table illustrates every one, and gives power; but as far as man does the things that are in his table, so far he receives power and illustration: before, the two tables appear as if lying one upon the other, and fastened together by a seal; but as man

does the things that are in his table, they are unfastened and opened. What is the decalogue at this day, but as a little book or paper closed up, only open in the hands of infants and children: say to any one of considerable age, Do not do this, because it is against the decalogue, and who attends? but if you say, Do not do this because it is against the divine laws, to this he can attend; when yet the commandments of the decalogue are the divine laws themselves: the experiment was made with many in the spiritual world, who rejected it with contempt when it was called the decalogue or catechism: the reason is, because in the second table, which is man's table, the decalogue teaches that evils are to be shunned; and he who does not shun them, either from impiety, or from the religion that works do nothing, but faith alone, with a certain contempt hears the decalogue or catechism named as he would hear some book of childhood named, which is no longer of any use to him. These things are said, that it may be known that there is wanting to no man the knowledge of the means by which he may be saved, nor the power, if he wishes to be saved: from which it follows that all are predestinated to heaven and no one to hell. But because there has prevailed with some a belief concerning predestination to non-salvation, which is damnation, and this belief is hurtful, and cannot be dispelled, unless reason also sees something insane and cruel in it, therefore it is to be treated of in this series. 1. That any other predestination than to heaven, is contrary to the Divine Love and its infinity. 2. That any other predestination than to heaven, is contrary to the Divine Wisdom and its infinity. 3. That those only are saved who are born within the church, is an insane heresy. 4. That any from the human race are damned from predestination, is a cruel heresy.

330. But that it may appear how hurtful the belief in predestination is as commonly understood, these four propositions are to be taken up and confirmed. FIRST: *That any other predestination than to heaven is*

contrary to the Divine Love, which is infinite. That Jehovah or the Lord is Divine Love, and that He is infinite, and the being of all life; also that man was created into the image of God according to the likeness of God, is demonstrated in the treatise concerning the DIVINE LOVE AND DIVINE WISDOM: and because every man is formed by the Lord in the womb into that image according to that likeness, as was also demonstrated, it follows that the Lord is the heavenly Father of all men, and that men are His spiritual sons: Jehovah or the Lord is also so called in the Word, and men are so called therein: wherefore He says, "Your father on earth ye shall not call your father; for one is your Father, who is in the heavens:" Matt. xxiii. 9: by which is understood that He alone is Father as to life, and that the father on earth is father only as to the clothing of life, which is the body; wherefore in heaven no other father is named but the Lord: that men who do not invert that life, are called sons and born of Him, is also manifest from many passages in the Word. Hence it may be evident, that the Divine Love is in every man, as well the evil as the good; consequently that the Lord, who is Divine Love, cannot act otherwise with them, than as a father on earth does with his children; and infinitely more so, because the Divine Love is infinite; also that He can recede from no one, because the life of every one is from Him: it appears as if He receded from the evil, but the evil recede; yet He still leads them from love: wherefore the Lord says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you: what man is there of you, who, if his son shall ask bread, will give him a stone? if therefore ye, who are evil, know how to give good gifts to your children, how much more shall your Father who is in the heavens give good things to them that ask Him:" Matt. vii. 7 to 11: and elsewhere, "That He maketh His son to rise upon the evil and the good, and sendeth rain upon the just and the unjust:" Matt. v. 45. It is known also in the church, that the Lord wills the salvation of all, and the death of no one.

From these things it may be seen, that any other predestination than to heaven is contrary to the Divine Love. *SECONDLY: That any other predestination than to heaven is contrary to the Divine Wisdom, which is infinite.* The Divine Love through its Divine Wisdom provides means by which every man can be saved; wherefore, to say that there is any other predestination than to heaven, is to say that it cannot provide the means by which salvation is; when yet all have the means, as has been shown above; and these are from the Divine Providence, which is infinite. But that there are those who are not saved, is because the Divine Love wills that man should feel the happiness and blessedness of heaven in himself, for otherwise it would not be heaven to him; and this cannot be done, unless it appears to man that he thinks and wills from himself; for without this appearance nothing would be appropriated to him, nor would he be a man: for the sake of this is the Divine Providence, which is of the Divine Wisdom from the Divine Love. But this does not take away the truth, that all are predestinated to heaven, and no one to hell; yet if the means of salvation were wanting it would take it away: but that the means of salvation are provided for every one, and that heaven is such that all who live well, of whatever religion they are, may have a place therein, has been demonstrated above. Man is like the earth, which produces fruits of every kind; from which faculty the earth is the earth: that it also produces bad fruits, does not preclude but that it may also produce good ones; but it would preclude it, if it could produce none but bad ones. Man also is as an object which variegates the rays of light in itself; if it only presents unpleasant colors, the light is not the cause; the rays of light can also be variegated into pleasant colors. *THIRDLY: That they alone are saved who are born within the church, is an insane heresy.* Those who are born out of the church are equally men as those who are born within it, of a like heavenly origin, equally living and immortal souls: they also have a religion, from which they acknow-

ledge that there is a God, and that one must live well; and he who acknowledges a God and lives well, becomes spiritual in his degree, and is saved, as was shown above. It is said that they have not been baptized; but baptism saves no others but those who are spiritually washed, that is, regenerated; for baptism is for a sign and memorial of it. [It is said] that the Lord is not known to them, and that without the Lord there is no salvation: but no one has salvation for the reason that the Lord is known to him, but because he lives according to His commandments; and He is known to every one who acknowledges a God, for the Lord is the God of heaven and earth, as He teaches, Matt. xxviii. 18, and elsewhere: and moreover they who are out of the church have an idea concerning God as a Man, more than christians have; and they who have an idea concerning God as a Man, and live well, are accepted by the Lord; they also acknowledge one God in essence and in person, otherwise than christians: and they think too concerning God in their life, for they make evils sins against God; and they who do this, think concerning God in their life. The precepts of religion christians have from the Word, but there are few who draw thence any precepts of life: the papists do not read it; and the reformed, who are in faith separate from charity, do not attend to the things which concern life in it, but only to those which concern faith; and still the whole Word is nothing but the doctrine of life. Christianity is only in Europe: Mahometanism and heathenism are in Asia, the Indies, Africa, and America; and the human race in these parts of the world exceeds by ten times in multitude the human race which is in the christian part of the world; and in the latter there are few who place religion in the life: what, therefore, is more insane to believe, than that the latter only are saved, and the former condemned? and that man has heaven from birth, and not from life? wherefore the Lord says, "I say unto you, that many shall come from the east and the west, and shall sit down with

Abraham, Isaac and Jacob in the kingdom of the heavens; but the sons of the kingdom shall be cast out:" Matt. viii. 11, 12. *FOURTHLY: That any of the human race are damned from predestination, is a cruel heresy.* For it is cruel to believe that the Lord, who is love itself and mercy itself, suffers so vast a multitude of men to be born to hell, or so many myriads of myriads to be born damned and cursed, that is, to be born devils and satans; and that He does not of His divine wisdom provide, that they who live well and acknowledge a God should not be cast into eternal fire and torment: the Lord is still the creator and savior of all, and He alone leads all, and wills the death of no one; wherefore it is cruel to believe and think that so great a multitude of nations and people, under His auspices and regard, are delivered over as a prey to the devil out of predestination.

THAT THE LORD CANNOT ACT CONTRARY TO THE LAWS OF THE DIVINE PROVIDENCE, BECAUSE TO ACT CONTRARY TO THEM WOULD BE TO ACT CONTRARY TO HIS DIVINE LOVE AND CONTRARY TO HIS DIVINE WISDOM, THUS CONTRARY TO HIMSELF.

331. In the ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND DIVINE WISDOM, it was shown that the Lord is Divine Love and Divine Wisdom, and that these two are Being itself and life itself, from which all is and lives: and it was also shown, that the like proceeds from Him, as also that the proceeding Divine is He: among the things which proceed, the Divine Providence is the primary; for this is continually in the end, for the sake of which the universe was created: the operation and progress of the end through the means, is what is called the Divine Providence. Now because the proceeding Divine is He, and the Divine Providence is the primary which proceeds, it follows that to act contrary to the laws of His Divine Providence is to act contrary to Himself. It may also be

said, that the Lord is Providence, as it is said that God is order; for the Divine Providence is the divine order primarily as regards the salvation of men; and as order is not given without laws, for laws make it, and every law derives from order that it is also order, it hence follows, that as God is order, He is also the law of his order: the like is to be said concerning the Divine Providence, that as the Lord is His Providence, He is also the law of His Providence; hence it is manifest, that the Lord cannot act contrary to the laws of His Divine Providence, because to act contrary to them would be to act contrary to Himself. Further, there is not given any operation except into a subject, and into it through means; operation except into a subject, and into it through means, is not given: the subject of the Divine Providence is man; the means are, the divine truths by which he has wisdom, and the divine goods by which he has love; through these means the Divine Providence operates its end, which is the salvation of man; for he who wills the end, wills also the means; wherefore when he that wills operates the end, he operates it through means. But these things will become more evident, when they are examined in this order. 1. That the operation of the Divine Providence for saving man commences from his birth, and lasts until the end of his life, and afterwards to eternity. 2. That the operation of the Divine Providence continually takes place through means from pure mercy. 3. That instantaneous salvation from immediate mercy is not possible. 4. That instantaneous salvation from immediate mercy is the flying serpent in the church.

332. I. *That the operation of the Divine Providence for saving man commences from his birth, and lasts until the end of his life, and afterwards to eternity.* It has been shown above, that a heaven from the human race is the very end of the creation of the universe; and that the Divine Providence for saving man, in its operation and progress, is that end; and that all things that are out of man, and serve him for

use, are secondary ends of creation, which in the aggregate have relation to all things that are in the three kingdoms, the animal, the vegetable and the mineral: since the things that are therein proceed constantly according to the laws of divine order established at the first creation, how then can the primary end of creation, which is the salvation of the human race, not proceed constantly according to the laws of its order, which are the laws of the Divine Providence? Look only at a fruit-tree: does it not at first spring from a small seed, like a slender germ, and afterwards grow by degrees into a stem, and put forth branches, and cover them with leaves, and then shoot out flowers, and bring forth fruit, and put new seeds in them, by which it looks out for its perpetuity? the like takes place with every shrub, and with every herb of the field: does not each and every thing in these proceed constantly and wonderfully from end to end according to the laws of its order? why not in like manner the primary end, which is a heaven from the human race? can anything be given in its progress, which does not proceed most constantly according to the laws of the Divine Providence? Since there is a correspondence of the life of man with the vegetation of a tree, let a parallelism or comparison be made: the infancy of man is comparatively like the tender germ of a tree sprouting out of the earth from the seed; the childhood and youth of man is like that germ growing into a stem and small branches; the natural truths, with which every man is first imbued, are like the leaves with which the branches are covered; leaves signify nothing else in the Word; the initiations of man into the marriage of good and truth, or the spiritual marriage, are like the flowers which that tree produces in time of spring; spiritual truths are the leaflets of those flowers; the earliest things of the spiritual marriage are like the commencements of fruit; spiritual goods, which are the goods of charity, are like the fruit; they are also signified by fruits in the Word; the procreations of wisdom

from love are like seeds, by which procreations man becomes like a garden and paradise: man is also described in the Word by a tree, and his wisdom from love by a garden; by the garden of Eden nothing else is signified. Man is indeed a bad tree from the seed; but still there is given grafting or inoculation from shoots taken from the tree of life, by which the sap extracted from the old root is turned into sap making good fruits. This comparison is made, that it may be known, that when there is so constant a progression of the Divine Providence in the vegetation and regeneration of trees, it will by all means be constant in the reformation and regeneration of men, who are much more valuable than trees, according to these words of the Lord: "Are not five sparrows sold for two farthings? yet one of them is not forgotten before God: but now also the hairs of your head are all numbered; therefore fear ye not, ye are much better than the sparrows. Moreover, who of you by being anxious can add to his stature one cubit? if then ye cannot do that which is least, why are ye anxious for the rest? attend to the lilies, how they grow: therefore if God so clothe the grass in the field, which to-day is, but to-morrow is cast into the oven, how much more you, O men of little faith:" Luke xii. 6, 7, 25, 26, 27, 28.

333. It is said that the operation of the Divine Providence for saving man commences from his birth and lasts unto the end of his life: that this may be understood, it is to be known, that the Lord sees what man is, and foresees what he wills to be, thus what he is to be; and the freedom of his will cannot be taken away, that he may be man and thence immortal, as has been before shown in many places; wherefore the Lord foresees his state after death, and provides for it from his birth even to the end of his life: with the evil he provides, by permitting and continually withdrawing from evils; but with the good he provides, by leading to good; thus the Divine Providence is continually in the operation of saving

man ; but there cannot more be saved than are willing to be saved, and they are willing to be saved who acknowledge God, and are led by Him ; and they are not willing who do not acknowledge God, and lead themselves ; for the latter do not think concerning eternal life and concerning salvation, but the former do : this the Lord sees, and still leads them ; and leads according to the laws of His Divine Providence, contrary to which He cannot act ; since to act contrary to them would be to act contrary to His divine love, and contrary to His divine wisdom, that is, contrary to Himself. Now because He foresees the state of all after death, and also foresees the places of those in hell who are not willing to be saved, and the places of those in heaven who are willing to be saved, it follows, as was said, that He provides for the evil their places by permitting and withdrawing, and for the good their places by leading ; and unless this was done continually from the birth of every one to the end of his life, heaven would not subsist, nor hell ; for, without that foresight and at the same time providence, there would not be a heaven nor a hell, except a certain confused thing : that his place is provided for every one by the Lord from foresight, may be seen above, n. 202, 203. This may be illustrated by this comparison : if a shooter or marksman should aim at a mark, and from the mark behind it there were drawn a straight line to the distance of a mile, if in the aim he should err only a nail, the weapon or ball at the end of the mile would diverge immensely from the line drawn behind the mark ; thus it would be, unless the Lord, at every moment, yea, the most minute, should regard eternity in foreseeing and providing every one's place after death : but this is done by the Lord, because all the future is present to Him, and all the present is eternal to Him. That the Divine Providence regards the infinite and eternal in all that it does, may be seen above, n. 46 to 69, 214 and following numbers.

334. It is also said that the operation of the Divine

Providence lasts to eternity, since every angel is perfected in wisdom to eternity; but each one according to the degree of the affection of good and truth, in which he was when he went out of the world: it is this degree which is perfected to eternity; what is beyond this degree, is without the angel, and not within him; and that which is without him, cannot be perfected within him. This is understood by the good measure, pressed down, shaken together, and running over, which shall be given into the bosom of those who remit and give to others; Luke vi. 37, 38; that is, who are in the good of charity.

335. II. *That the operation of the Divine Providence continually takes place through means from pure mercy.* There are means and modes of the Divine Providence; it is the means, from which man becomes man, and is perfected as to understanding and as to will; it is the modes, by which those things are done. The means from which man becomes man, and is perfected as to understanding, are called by the general word truths, which become ideas in the thought, and are called things in the memory, and in themselves are knowledges, from which are sciences. All these means in themselves considered are spiritual; but because they are in natural things, they appear from their clothing or dress as natural, and some as material. These means are infinite in number, and are infinite in variety: they are more or less simple and compound, and more or less imperfect and perfect. There are means for forming and perfecting natural civil life; also for forming and perfecting rational moral life; as also for forming and perfecting heavenly spiritual life. These means succeed, one kind after another, from infancy even to the last age of man, and after that to eternity: and as they succeed by increasing, so the prior ones become the means of the posterior: for they enter into every formation as middle causes; for from these every effect or every conclusion is efficient, and thence becomes a cause; thus the posterior ones successively become means:

and because this is done to eternity, there is not given a postreme or ultimate, which closes; for as eternity is without end, so wisdom which increases to eternity is without end: if there were an end of wisdom with the wise, the delight of his wisdom, which consists in the perpetual multiplication and fructification of it, and thus the delight of his life, would perish, and in place of it would succeed the delight of glory, in which when alone there is not heavenly life: that wise man then becomes no longer as a young man, but as an old man, and at length as one decrepit. Although the wisdom of the wise increases in heaven to eternity, still, however, there is not given such an approximation of angelic wisdom to the divine wisdom, that it can touch it; it is comparatively as is said concerning the straight line drawn about the hyperbola, continually approximating and never touching; and as is said concerning squaring the circle. From these things it may be evident, what is understood by the means, through which the Divine Providence operates that man may be man, and that he may be perfected as to the understanding, and that these means are called by the general word truths. Just as many also are the means through which man is formed and perfected as to the will; but these are called by the general word goods; from the latter man has love, but from the former man has wisdom: the conjunction of them makes man; for as that is, such is man: this conjunction is what is called the marriage of good and truth.

336. But the modes by which the Divine Providence operates into the means, and through the means, for forming man, and for perfecting him, are also infinite in number and infinite in variety; just as many as are the operations of the Divine Wisdom from the Divine Love for saving man; thus as many as are the operations of the Divine Providence according to its laws, which were treated of above. That these modes are most secret, was illustrated above by the operations of the soul into the body, concerning which man knows so little, that it is scarcely anything; as

how the eye, the ear, the nose, the tongue, the skin, feel; and how the stomach digests, the mesentery makes the chyle, the liver elaborates the blood, the pancreas and spleen purify it, the kidneys secrete it from impure humors, the heart collects and distributes it, the lungs clarify it; and how the brain sublimates the blood, and vivifies it anew; besides innumerable other things, all of which are arcana, into which scarcely any science can enter. From these things it is manifest that the secret operations of the Divine Providence can still less be entered into: it is enough that its laws are known.

337. That the Divine Providence operates all things from pure mercy, is because the divine essence itself is pure love, and it is this which operates through the divine wisdom; and this operation is what is called the Divine Providence. That that pure love is pure mercy, is, 1. Because it operates with all that are in the universal habitable world, who are such that they can do nothing from themselves. 2. That it operates with the evil and unjust equally as with the good and just. 3. That it leads the former in hell, and snatches them out thence. 4. That it perpetually strives there with them, and fights against the devil for them, that is, against the evils of hell. 5. That on this account it came into the world, and underwent temptations even to the last of them, which was the passion of the cross. 6. That it acts continually with the unclean that it may render them clean, and with the insane that it may render them sane: thus it labors continually from pure mercy.

338. III. *That instantaneous salvation from immediate mercy is not possible.* It is shown in the foregoing numbers that the operation of the Divine Providence for saving man commences from his birth, and lasts even to the end of his life, and afterwards to eternity; also that that operation is continually effected through means from pure mercy: from these it follows, that neither instantaneous salvation, nor immediate mercy, is given. But because many, who think

nothing concerning matters of the church or of religion from the understanding, believe that they are saved by immediate mercy, and hence that salvation is instantaneous, and yet this is contrary to the truth, and moreover is a hurtful belief, it is important that it should be examined in this order. 1. That the belief concerning instantaneous salvation from immediate mercy is taken from the state of the natural man. 2. That this belief is from ignorance of the spiritual state, which is altogether different from the natural state. 3. That the doctrines of all the churches in the christian world, viewed interiorly, are against instantaneous salvation from immediate mercy; but that still the external men of the church establish it. FIRST: *That the belief concerning instantaneous salvation from immediate mercy is taken from the state of the natural man.* The natural man from his state knows no otherwise than that heavenly joy is like worldly joy, and that it flows in and is received in like manner: for example, that it is as if he who is poor becomes rich, and thus comes out of a sad state of poverty into a happy state of opulence; or as if he who is low becomes honored, and thus comes from contempt into glory; or like him who from a house of grief comes into the joy of a wedding: because these states can be changed within a day, and there is no other idea concerning the state of man after death, it is manifest whence it is, that instantaneous salvation from immediate mercy is believed. In the world also there can be many in one fellowship, or in one civil society, and rejoice together, and yet all differ in minds; this happens in a natural state; the reason is, because the external of one man may be accommodated to the external of another, however dissimilar the internals are: from this natural state it is also concluded, that salvation is only admission into heaven among the angels, and that admission is from immediate mercy: wherefore it is also believed, that heaven can be given to the evil equally as to the good, and that consociation is then like what it is in the world, with the dif-

ference that it is full of joy. *SECONDLY: But that this belief is from ignorance of the spiritual state, which is altogether different from the natural state.* The spiritual state, which is the state of man after death, has been treated of in many places above; and it has been shown, that every one is his love; and that no one can live with any others but with those who are in like love; and that if he comes among others, he cannot breathe his life; hence it is, that every one after death comes into the society of his own, who are those that are in like love, and that he knows these as relations and as friends; and what is wonderful, when he meets and sees them, it is as if he had known them from infancy; it is spiritual relationship and friendship, which causes this: yea, more; no one in a society can dwell in any other house but his; every one in a society has his house, which he finds ready for him, as soon as he enters the society; he can be in intercourse with others out of his house, but still not tarry elsewhere than in his: and what is still more, no one can sit in another's apartment, except in his own place; if in another, he becomes as out of his mind and dumb; and what is wonderful, every one, when he enters the apartment, knows his place: the like takes place in the temples, and also when they are congregated in assemblies. From these things it is manifest that the spiritual state is altogether different from the natural state, and such that no one can be elsewhere than where his reigning love is; for there is the delight of his life, and every one wishes to be in the delight of his life; and the spirit of man cannot be elsewhere, because that makes his life, yea, his very respiration, as also the pulse of his heart: it is otherwise in the world; in this the external of man has been taught from infancy to feign other delights in the face, speech and gesture, than those which are of his internal; wherefore from the state of man in the natural world it cannot be concluded as to his state after death; for the state of every one after death is spiritual; which is, that he cannot be elsewhere than in the

delight of his love, which he procured to himself by the life in the natural world. From these things it may be manifestly evident, that no one can be admitted into the delight of heaven, which in common speech is called heavenly joy, who is in the delight of hell; or, what is the same, into the delight of good, who is in the delight of evil; which may be concluded still more clearly from this, that it is denied to no one after death to ascend into heaven; the way is pointed out to him, leave is given, and he is admitted in; but when he comes into heaven, and draws in its delight by breathing, he begins to be pained in the breast, and tortured in heart, and to feel a swooning, in which he writhes himself like a snake brought to the fire; and with the face turned away from heaven and turned towards hell, he flees away headlong; nor does he rest until in the society of his love: it may hence be evident, that to come into heaven falls to no one from immediate mercy, and therefore that it is not merely to be admitted, as many in the world imagine; also that neither is there instantaneous salvation, for this supposes immediate mercy. There were some who in the world believed in instantaneous salvation from immediate mercy, and when they had become spirits, they wished that their infernal delight or delight of evil might, from the divine omnipotence and at the same time from the divine mercy, be changed into heavenly delight or the delight of good; and because they so desired, it was also permitted that it should be done by the angels, who then removed their infernal delight; but then, because that was the delight of their life, and therefore their life, they lay as dead, without all sense and all motion; nor was it possible to breathe into them any other life than theirs, because all things of their mind and body, which were turned backwards, could not be twisted back into the contrary; wherefore they were resuscitated, by letting in the delight of their life's love; after this they said that in that state they felt interiorly something direful and dread-

ful, which they were not willing to make public : wherefore it is said in heaven, that it is easier to convert an owl into a furtle-dove, and a serpent into a lamb, than any infernal spirit into an angel of heaven. **THIRDLY :** *That the doctrines of the churches in the christian world, viewed interiorly, are against instantaneous salvation from immediate mercy ; but still that the external men of the church establish it.* The doctrines of all churches, viewed interiorly, teach life ; of what church is there the doctrine, which does not teach that man is to explore himself, see and acknowledge his sins, confess them, repent, and then live a new life ? who is admitted to the Holy Communion without this monition and precept ? inquire, and you will confirm it. Of what church is there the doctrine, which is not founded upon the precepts of the decalogue ? and the precepts of the decalogue are precepts of life. What man of the church is there, in whom there is anything of the church, who does not acknowledge, when he hears it, that he is saved who lives well, and he is condemned who lives ill ? wherefore in the Athanasian creed, which is also the doctrine received in the whole christian world, these things are said, “ That the Lord is to come to judge the living and the dead, and then they who have done good things shall enter into eternal life, and they who have done evil things, into eternal fire.” From which it is manifest, that the doctrines of all the churches, viewed interiorly, teach life ; and because they teach life, they teach that salvation is according to the life ; and the life of man is not inspired in a moment, but is formed successively, and reformed as man shuns evils as sins ; therefore as he knows what sin is, and becomes acquainted with and acknowledges it, and as he does not will it, and hence desists from it ; and also as he knows those means which have relation to a knowledge of God : by the latter and the former is the life of man formed and reformed, and they cannot be infused in one moment ; for hereditary evil must be removed, which in itself is infernal ; and good must

be implanted in its place, which in itself must be heavenly : man, from his hereditary evil, may be compared to an owl as to the understanding, and to a serpent as to the will ; and man reformed may be compared to a dove as to the understanding, and to a sheep as to the will ; wherefore instantaneous reformation and hence salvation would be comparatively like the instantaneous conversion of an owl into a dove, and of a serpent into a sheep : who, that knows anything concerning the life of man, does not see that this is not given, unless the nature of the owl and the serpent is taken away, and the nature of the dove and the sheep is implanted ? It is also known, that every intelligent person may become more intelligent, and every wise one more wise ; and that intelligence and wisdom may increase with man, and does increase with some, from infancy even to the end of his life ; and that man is thus continually perfected : why not spiritual intelligence and wisdom still more ? this ascends by two degrees above natural intelligence and wisdom, and when it ascends, it becomes angelic, which is ineffable ; that this increases with the angels to eternity, was said above : who cannot comprehend, if he will, that it is impossible that that which is perfected to eternity, is perfected in an instant ?

339. From these things it is now manifest, that all who think from life concerning salvation, do not think of any instantaneous salvation from immediate mercy, but of the means of salvation, into which and through which the Lord operates according to the laws of His Divine Providence, thus through which man is led by the Lord from pure mercy. But they who do not think from life concerning salvation, suppose something instantaneous in salvation, and something immediate in mercy, as those do who separate faith from charity ; charity is life, and they suppose an instantaneous [act] of faith, and if not before, about the last hour of death : and those also do this, who believe the remission of sins without repentance to be absolution from sins and thus salvation, and go to the Holy

Supper: also they who trust in the indulgences of monks; and in their prayers for the dead; and in dispensations, from power claimed to themselves over the souls of men.

340. IV. *That instantaneous salvation from immediate mercy is the flying serpent in the church*: by a flying serpent is understood evil shining from infernal fire, the like as by the flying serpent in Isaiah: "Rejoice not, whole Philistea, that the rod that smote thee is broken; for out of the root of the serpent shall go forth a basilisk, whose fruit is a flying serpent;" xiv. 29. Such an evil flies in the church, when instantaneous salvation from immediate mercy is believed in; for thereby, 1, Religion is abolished, 2, Security is induced, 3, And damnation is imputed to the Lord. As regards the FIRST: *That thereby religion is abolished*: there are two essentials, and at the same time universals, of religion; the acknowledgment of God, and repentance; these two are useless to those who believe that they are saved from mercy alone, however they live; for what need is there of more than to say, Pity me, O God? concerning all the rest of the things which are of religion, they are in thick darkness, yea, love thick darkness: concerning the first essential of the church, which is the acknowledgment of God, they think nothing else than What is God? who has seen Him? if it is said that He is, and that He is one, they say that He is one; if it is said that there are three, they also say that there are, but that the three are to be named One: this is the acknowledgment of God with them. Concerning the other essential of the church, which is repentance, they think nothing, consequently neither do they concerning any sin, and at length they do not know that there is any sin; and then they hear and draw in with pleasure, that the law does not damn, because a christian is not under its yoke; if you only say, Pity me, O God, for the Son's sake, and you will be saved: this is repentance of life with them. But remove repentance, or, what is the same, separate life

from religion, what remains but the words, Pity me? Hence it is, that they have been able to say nothing else, than that salvation is instantaneous through these words; and if not before, still near the hour of death: what then is the Word to them, but an obscure and enigmatical voice sent forth from a tripod in a cave? or like an answer not understood from the oracle of an idol? In a word, if you remove repentance, that is, separate life from religion, what else is man then, but evil shining from infernal fire, or a flying serpent in the church? for without repentance man is in evil, and evil is hell. **SECONDLY:** *That by the belief in instantaneous salvation from pure and mere mercy security of life is induced.* Security of life arises either from the belief of the impious that there is not a life after death, or from the belief of him who separates life from salvation; the latter, although he believes in an eternal life, still thinks, I can be saved, whether I live well, or whether I live ill, since salvation is pure mercy, and the mercy of God is universal, because He does not will the death of any one; and if by chance the thought falls in, that mercy must be implored by the words of the received faith, he may think that this can be done, if not sooner, just before death: every man who is in this security, makes nothing of adulteries, defraudings, injustices, violences, blasphemies, revenges; but lets loose his flesh and his spirit to them all; nor does he know what spiritual evil and its concupiscences are: if he hears anything concerning this from the Word, it is comparatively like that which falls upon ebony and bounds back, or like that which falls into a ditch and is absorbed. **THIRDLY:** *That by that belief damnation is imputed to the Lord.* Who cannot conclude that not man, but the Lord, is in fault, if he is not saved, when He can save every one from pure mercy? if it is said that faith is the means of salvation, but what man is there to whom that faith cannot be given? for it is only a thought, which can be infused in every state of the spirit abstracted from worldly things, even with trust; and he can also

say, I cannot take it of myself: if therefore it is not given, and man is damned, what else can the damned one think, but that the Lord is in fault, who could and would not? would not that be to call Him unmerciful; and moreover, in the heat of his belief he can say, Why can he see so many damned in hell, when yet He can save all from pure mercy in a moment? and more like things which cannot be called anything but wicked accusations against God. From these things it may now be evident, that the belief in instantaneous salvation from pure mercy is the flying serpent in the church.

Excuse it that these things are added, that the superfluous paper may be filled up. Some spirits ascended by permission from hell, and said to me, You have written many things from the Lord, write also something from us. I answered, What shall I write? they said, Write, that every spirit, whether he be good or evil, is in his delight; the good in the delight of his good, and the evil in the delight of his evil. I asked, What is your delight? they said that it was the delight of committing adultery, of stealing, of defrauding, of lying: and I asked again, Of what quality are these delights? they said that they were felt by them as stinks from dung, and as stenches from carcasses, and as bad smells from stagnant urine. I said, Are these delightful to you? they said that they were most delightful. I said, Then ye are like the unclean beasts, which pass their time in such things: they answered, If we are, we are; but such things are the delicacies of our nostrils. I asked, What more shall I write from you? they said, This, that it is allowed to every one to be in his delight, even the most unclean, as they call it, provided he does not infest good spirits and angels; but because we cannot do otherwise than in-

fest them, we are driven away, and cast down into hell, where we suffer direful things. I said, Why did you infest the good? they answered that they could not do otherwise: it is as if fury invades, when they see any angel, and feel the divine sphere around him. I then said, Thus ye are even like wild beasts: at hearing which the fury came on, which appeared like the fire of hatred; and lest they should bring harm, they were drawn back into hell. Concerning delights felt as odors and as bad smells in the spiritual world, see above, n. 303, 304, 305, 324.

THE END.

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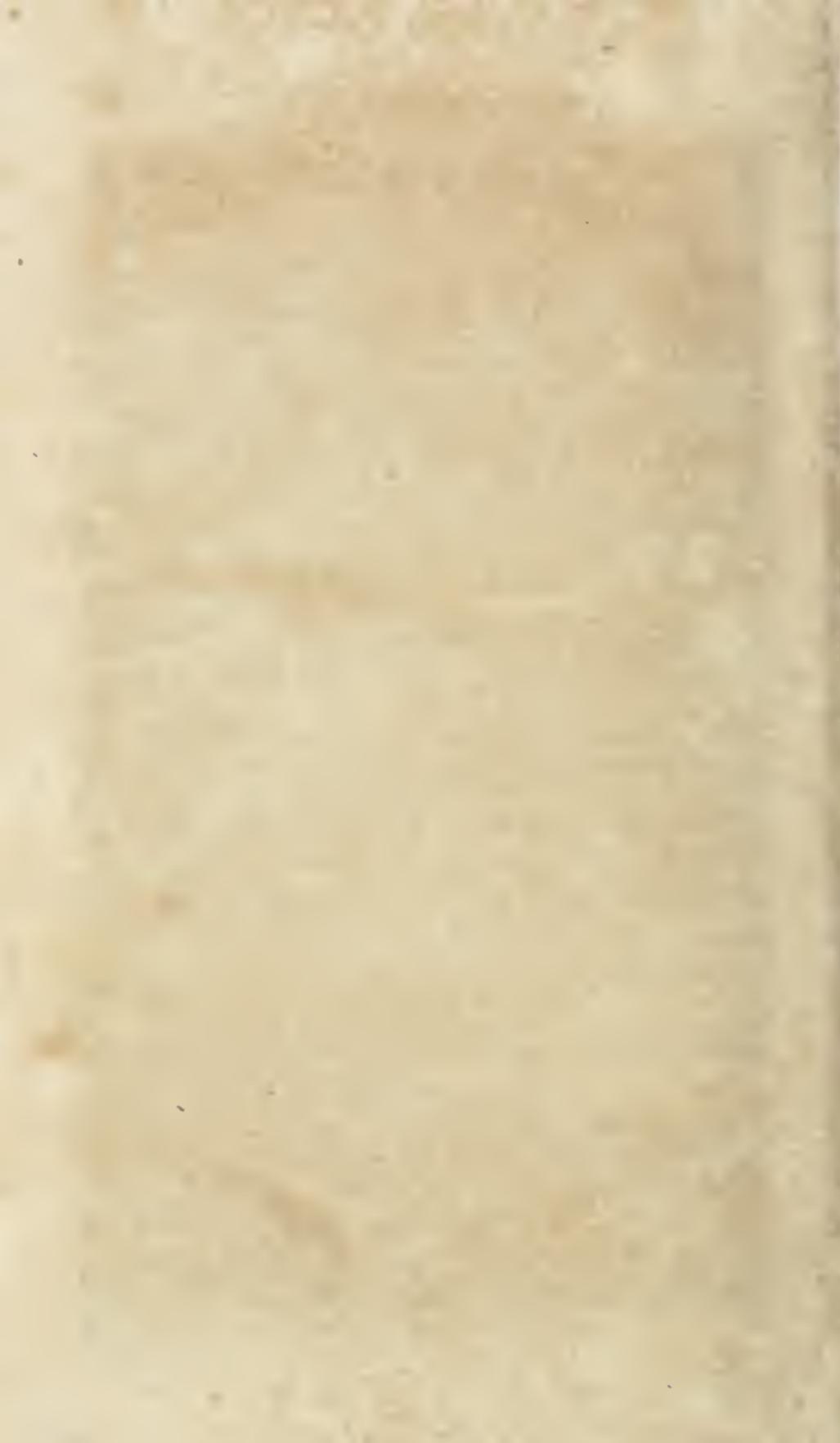
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